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HARVEST FIELDS ABROAD

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THE BOARD OF FOREIGN MISSIONS
OF THE
UNITED LUTHERAN CHURCH IN AMERICA

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HARVEST FIELDS ABROAD

OUR FOREIGN MISSIONS

IN

INDIA, AFRICA, JAPAN, AND SOUTH AMERICA

By the Secretaries

CHARLES L. BROWN
GEORGE DRACH
LUTHER B. WOLF

ILLUSTRATED

Lift up your eyes and look on the fields, for they
are white already to harvest. John 4:35.



COMPLIMENTS OF

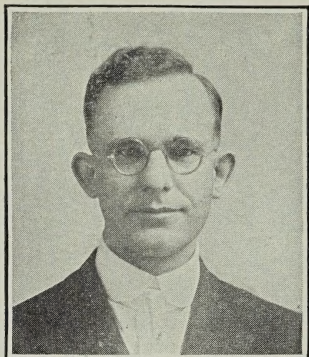
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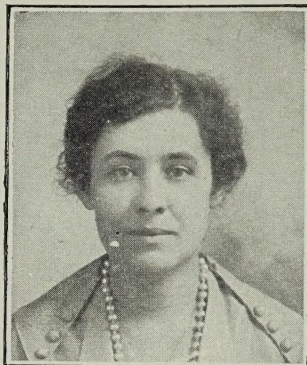
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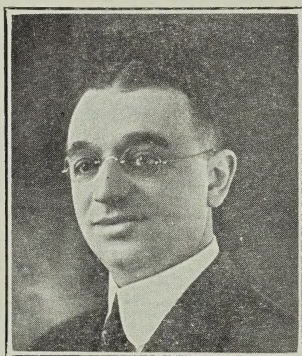
New Missionaries—1920



REV. W. F. ADOLPHSEN
India



MRS. W. F. ADOLPHSEN
India



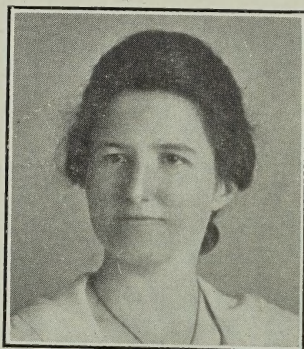
REV. HARRY GOEDEKE
India



MRS. HARRY GOEDEKE
India

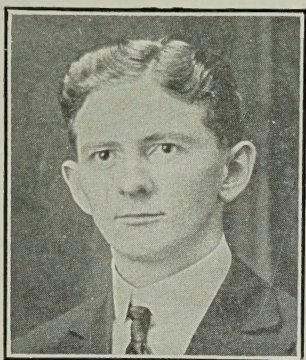


MISS ELEANOR A. LANGE
India

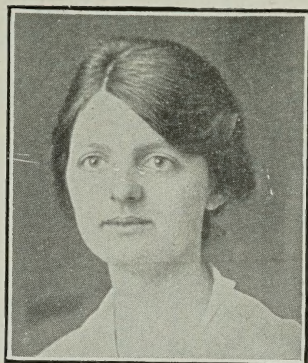


MISS ANNIE POWLAS
Japan

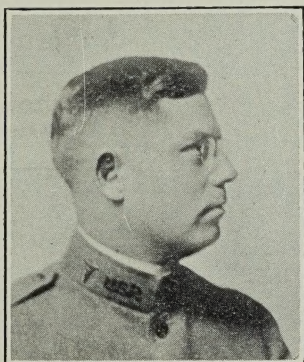
New Missionaries—1920



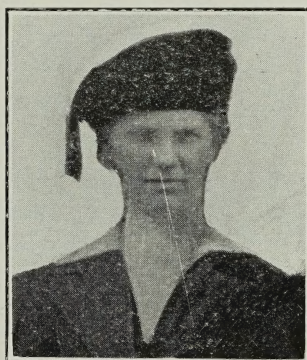
REV. JENS LARSEN
Africa



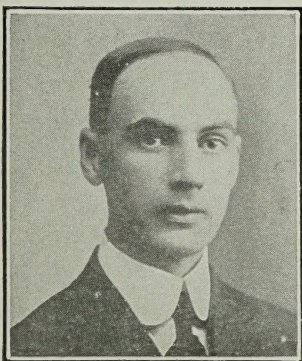
MRS. JENS LARSEN
Africa



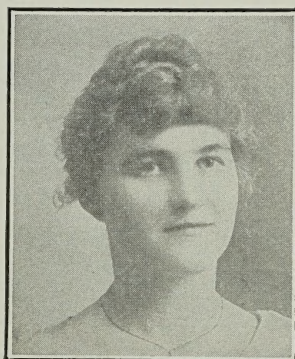
C. H. NIELSEN, M.D.
Africa



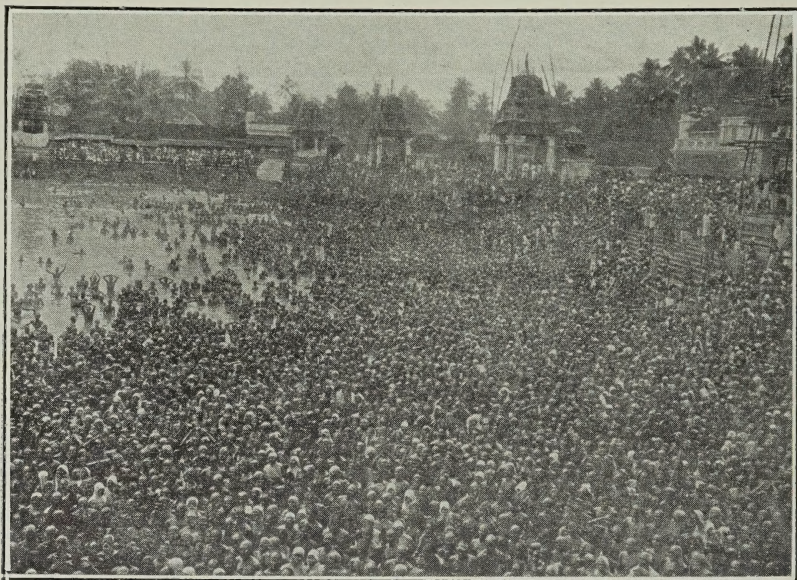
MRS. C. H. NIELSEN
Africa



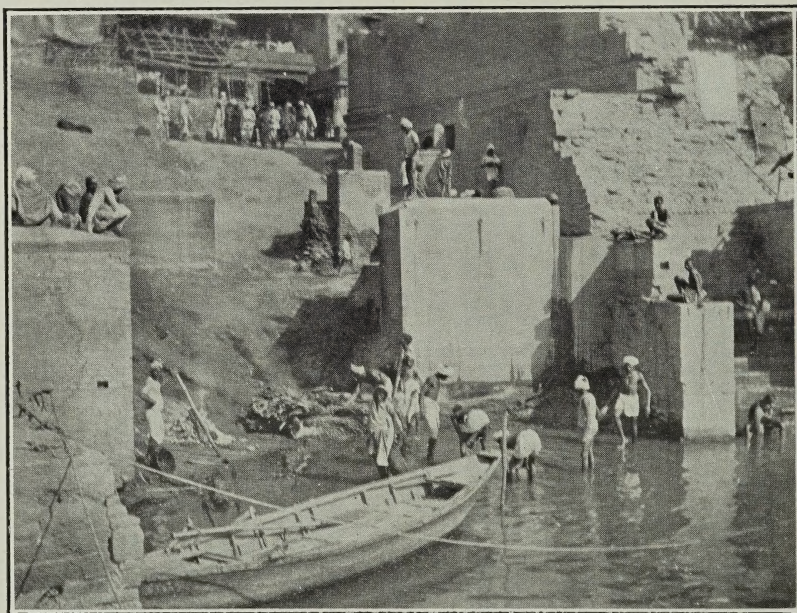
REV. MEADE A. RUGH
British Guiana



MRS. MEADE A. RUGH
British Guiana

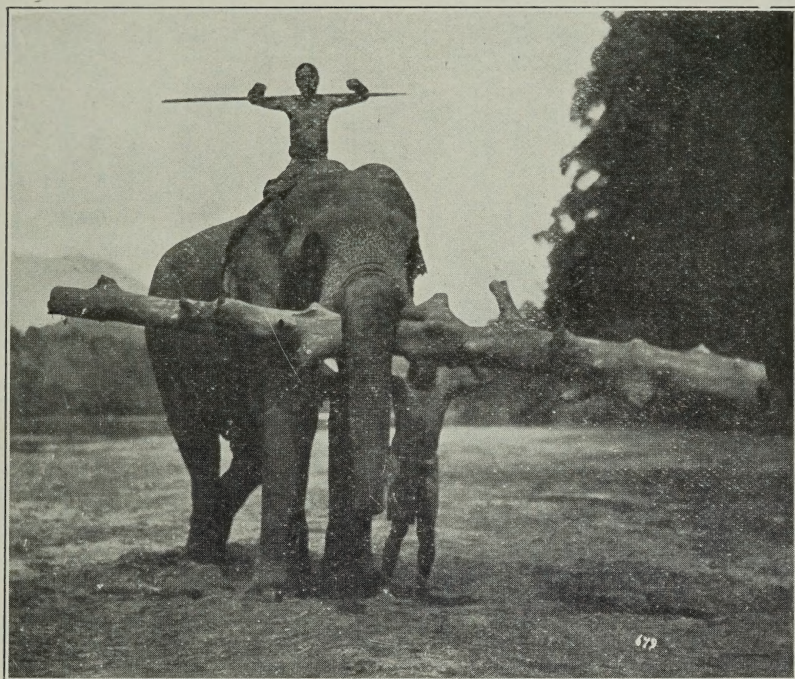


MULTITUDES BATHING IN THE GANGES RIVER STRIVING TO
WASH AWAY THEIR SINS



BURNING GHAT, BENARES, INDIA

Notice the funeral pyre at the edge of the water. The waters of the Ganges river are supposed to be holy beyond measure for the living, dying and dead.



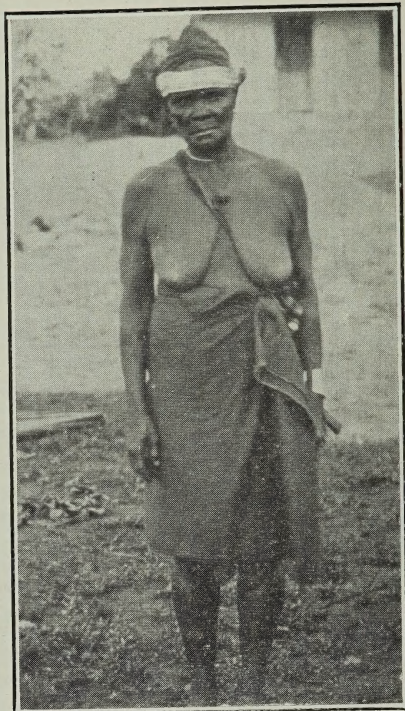
TRAINED ELEPHANT CARRYING A LOG



TELUGU FIREWOOD CARRIERS

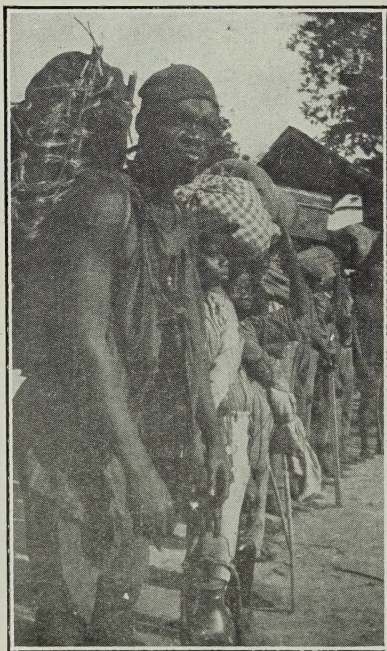


A NATIVE PATH IN LIBERIA, AFRICA
Missionaries use this path to interior stations.



THE "ZOE"

She is the head of the Women's Secret Society called the Gre-Gre Bush in Liberia, Africa.



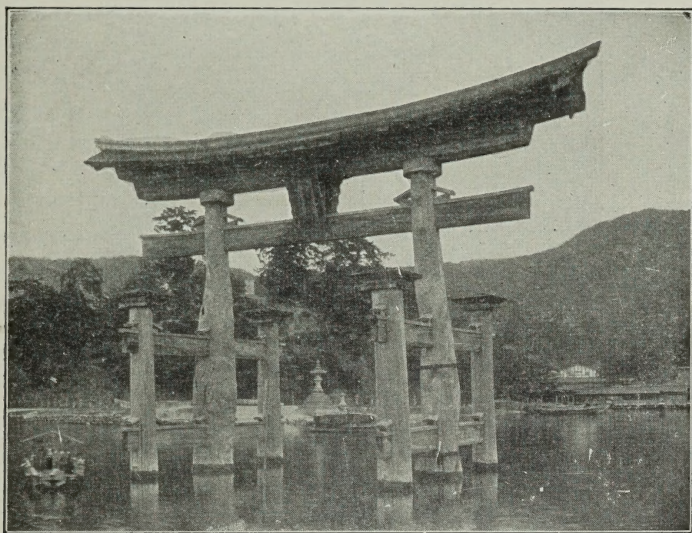
LIBERIAN CARRIERS LOADED FOR THE
PATH

This is the only way the missionary can transport his goods.



A NATIVE LIBERIAN HUNTER

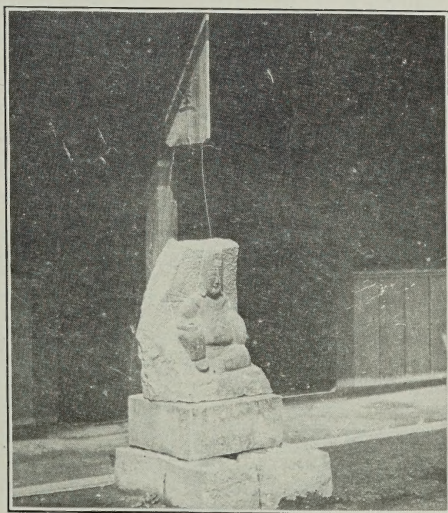
The charms hanging from his neck are supposed to prevent harm from evil spirits.



TORII ENTRANCE TO MIYAJIMA TEMPLE, JAPAN



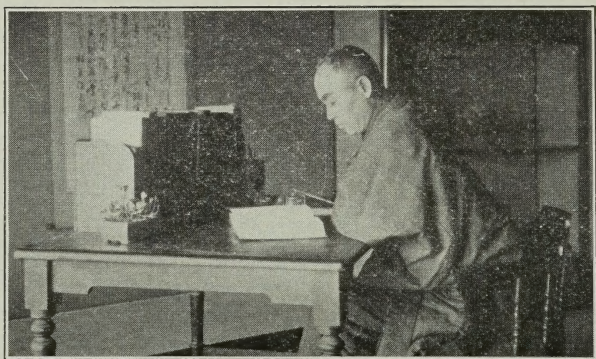
IMAGE OF BUDDHA



DAIKOKU, GOD OF LUCK IN JAPAN



JAPANESE IDOL, WITH SIGN INDICATING OFFERINGS



REV. N. YAMANOUCHI IN HIS STUDY

FOREWORD

THE United Lutheran Church in America joined in one organization 45 synods, 2700 ministers, 3700 congregations and 775,000 church members. This organization, on November 14-18, 1918, in New York City, created one Board to administer all the foreign missions of the uniting bodies. The common task embraces six mission fields in five foreign countries: India; Japan; Liberia, Africa; British Guiana and Argentina, South America.

The descriptions of these Missions have been written by the Secretaries of the Board of Foreign Missions of the United Lutheran Church in an endeavor to present our foreign mission work as a common obligation, demanding the full strength of our united effort.

Our most productive fields are in India, where the American Lutheran Church began its foreign mission work seventy-seven years ago. The Guntur Mission in India is our oldest and most fruitful field. Next in size and nearly as old is the Rajahmundry Mission in the same country. The fields in Africa and Japan, each in its own way, promises rich harvests for the kingdom of God. The Missions in South America are still unfamiliar to many of our constituency. One of them, the Mission in Buenos Ayres, Argentina, was transferred to our care after the merger. The other has a history of 175 years. The smaller fields must be strengthened and enlarged; the larger fields must be developed to the full measure of their opportunities.

The Board of Foreign Missions is anxious to gain the loyal support of every part of the United Lutheran Church for every one of its mission fields. It desires the intelligent and increasing cooperation of every member of our Church in the common foreign mission task. With this end in view it publishes this illustrated pamphlet.

May He who gave us the great commission to disciple the nations and Who promised to be with us in our endeavor to carry it out, add His blessing to our work and make this pamphlet His instrument for the development of greater foreign mission interest and the performance of better foreign mission service in our United Lutheran Church in America!

GEORGE DRACH.

INDIA

THIS Land of Culture and the Home of Religions must command the attention and study of everyone. Its sacred books warrant us in claiming for it an historic place, next to Egypt and China. Even a brief study of the "Land of Ind" is sure to awaken a desire to learn more of this wonderland of "story and song".

Its peoples are the result of past invasions. When our Aryan ancestors came down through the Himalaya passes, they found the aboriginal tribes in the land. By conquest and superior culture, they subdued them. Their great national poems show clearly, how the Aryan invaders dealt with the ancient dwellers of the land, and how in turn these invaders became divided into great social castes,—priest, warrior, and merchant, together with the agricultural classes and a vast horde of outcastes, whose social condition depended on those above and around them, and on the work they did in the community. Religion and philosophy, entering into the whole frame work gradually developed a most complex form of society.

Hindu civilization is at once the most remarkable and interesting. For centuries great dynasties held sway from the North to the South, and the sciences flourished under the patronage of rich and powerful kings.

Chandragupta, contemporaneous with Alexander the Great, may be noted as one who greatly influenced India's civilization. From the rise of Buddha to the beginning of the Christian era, more reliable historical data are available. Asoka, his great descendant, made Buddhism the religion of the State in 263 B. C., and published his "Religion of Humanity", in edicts carved on stone pillars. During this time, Greek influence began to penetrate India. Hinduism was greatly modified by Buddhism. Buddhism was superseded by modified Hinduism, and the later in all its ancient forms, with its Puranic excrescences, its philosophical culture, and rationalism, as well as its gross idolatry is now in final struggle with Him whose conquering arm will not fail, until He, and He alone shall reign in all lands, and be crowned Lord of all.

The book that modern Hindus follow most is the code of Manu. It is based on the social laws in vogue in the past, and adheres to Vedic sacrifices. It is not committed to idol worship, and was prepared and compiled to meet Buddhism.

The great epoch of Hindu history embraces the first 800 years of Christian history. Vikramaditya the Great, among the kings and great literary lights like Kalidasa, arose and set forth the best in Hindu thought and science. Then followed the dark ages, until the rise of new political powers and the beginning of the new infusion of culture under Mohammedan rulers, followed in turn by European influence and modern India.

Modern India is characterized by a further mixture of all races. Its civilization is the result of a combination of many forms of culture. Its religious life is compounded of early Hinduism, Buddhism, Mohammedanism, and later Hinduism with faint touches of early Christianity and an admixture of Animism, or aboriginal nature worship and fetichism.

Nationally—India is a mixture of tribal elements, familiarly called “Hill Tribes”, because they receded from the plains to the mountains before the superior invader, Aryans, Parsees, Persians, and a modern development, the issue of all these commingling strains, so that it is difficult to determine the exact race characteristic in many instances. The Aryan is the most dominant, followed by the Parsee or Persian as a good second, with a vast underlying class of Dravidian and subordinate elements.

Socially—the land presents the most rigid form of society, known to the world—the caste system, a development of Hinduism from the time of the Aryan invader. This system like an octopus has laid hold of every unit that composes India’s social life, and in greater or less degree, left its impress on all. The Mohammedan element has been markedly affected by it, and it will be a wonder if even Christianity escapes it!

Governmentally,—India is ruled by the King-Emperor of the British Isles. It forms one of the fairest parts of his Empire. A viceroy, or governor-general, is appointed by the Crown.

He presides over a Council composed of European and Indian members. The country is divided generally, for administrative purposes, into Presidencies and Provinces, over each of which is set a governor, or lieutenant governor, who holds office for five years, under Crown appointment. These provinces are again divided into districts presided over by a judge, on the judicial side, and a collector on the revenue side. The districts are sub-divided into lesser units for administration purposes.

Education, railroads, canals, forestry, sanitation, the salt and abkari, and the police, are directed by bureaus, over which well-trained Europeans and Indians preside with a vast army of petty officials under their direction. It may safely be claimed that India is the most perfect and effective bureaucracy in the world, and has worked out economic, social, industrial, educational and agricultural problems of India—in fact, all its many problems, in a most efficient manner, in the interests of the people and for the advancement of civilization.

The habits and customs of modern India are a very interesting study. The vast majority of the people live in villages. This was made necessary in former times, by the unsettled condition of the country. The simple houses of the lower classes and farmers, that compose over 50 per cent. of the population, bespeak the poverty of the people, and furnish a fruitful soil for the frequent famines, which

occur, when rains fail and crops are ruined. In Hindu houses of the masses, there are few comforts, and no luxuries. They are furnished with a simplicity in marked contrast with our American homes. They can get along comfortably in their homes without chairs, tables, knives, forks, spoons, and a thousand and one things, which we use every day; and yet, they are civilized and, while they eat with their fingers, their art of cooking is a surprise to everyone. Even a bed it not always in evidence, and Mother Earth furnishes the most used couch. The higher classes of Hindus are vegetarian, and only the lower and the Mohammedan, eat flesh and fish. The killing of cattle is a great offense to the Hindu, and the meat-eating foreigner and Mohammedan are *anathema* to him.

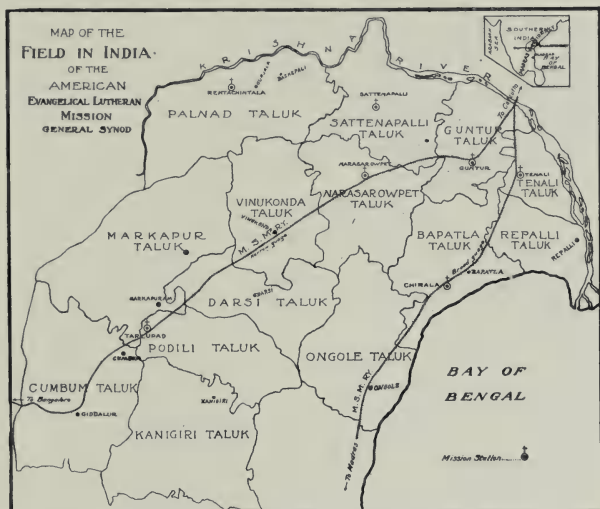
Their farming implements are most primitive. The modernization of farming methods yet waits to be undertaken. In the great deltas of the rivers rice is cultivated in great quantities; while in the uplands, the dry crops are planted in the same crude way, in which their ancestors farmed 1,000 years before Christ.

In the large towns and cities, up to recent times, no industries or manufactories existed. Everything raised was sent out of the land and the finished goods came back to be sold. A change is slowly coming and within recent times the manufacturing of goods is beginning.

India has 150 languages and dialects. All the chief ones are reduced to scientific form, with alphabet, grammar, and a considerable literature.

Our Mission fields lie in the Telugu area, within the Madras Presidency, in South India. Telugu is called the Italian of the East, and is spoken by about 20,000,000 people.

L. B. WOLF.



THE GUNTUR MISSION FIELD, INDIA



MISSIONARIES AT GUNTUR, INDIA, 1919



THE HEYER MEMORIAL BOYS' BOARDING SCHOOL DORMITORY, GUNTUR



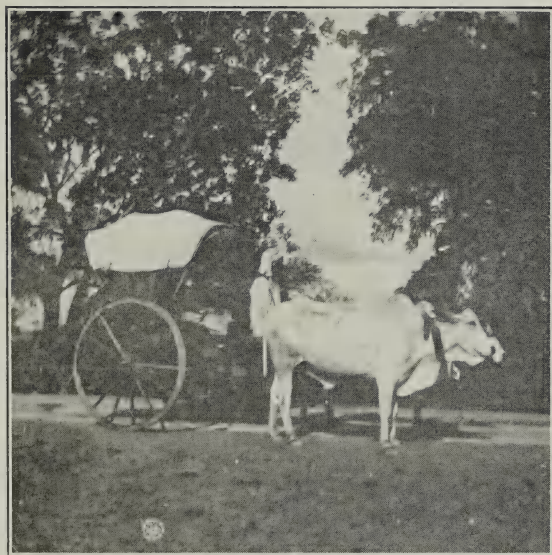
ST. MATTHEW'S STORK MEMORIAL CHURCH, GUNTUR



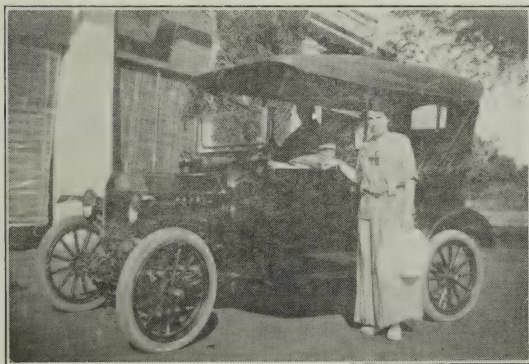
WOMAN'S HOSPITAL, GUNTUR



TEACHERS' MEETING AT TARLUPAD, INDIA



MISSIONARY S BULLOCK BANDY USED IN TOURING



A BETTER MODE OF TRAVELING
Dr. Eleanor B. Wolf Starting to Visit Patients.



STREET PREACHING IN FRONT OF HINDU TEMPLE



HOSPITAL AT CHIRALA



SYLVANUS STALL MEMORIAL GIRLS' HIGH SCHOOL, GUNTUR

THE GUNTUR MISSION

THE Guntur field lies on the East Coast, along the Bay of Bengal, and on the South bank of the Kristna River. Its area is roughly about 100 miles long, by 60 miles wide. Our Mission is known among Missions as the Guntur Mission. It has 77 years of history back of it, and was founded by the Rev. C. F. Heyer, in 1842, Founders' Day being July 31st. The operations of the Mission are confined to the Guntur and parts of the Kurnool, and Nellore Districts. Besides the Hindus in the field, Mohammedans are found in considerable numbers.

The Mission maintains the Evangelistic, the Educational, the Medical, and the Industrial branches of work and endeavors to reach all classes. The methods of the Mission have been justified by its past experience and success. The Industrial department has not yet been largely developed. But certain institutions have done considerable work in this department.

The Evangelistic effort is the first in importance and for it all other methods exist. The Educational, Medical, and Industrial are each only a means to an end, namely, to make the Gospel more effectively known.

The most effective method of evangelization is the combination of the village school, in its teaching and preaching of the Gospel. Our schools are not primarily established for education, but are maintained to furnish a fruitful soil for evangelization. The same is true of the Medical and Industrial departments of the Mission. The Medical is most helpful as it opens up the hearts of the people by the kindly ministrations of the physician, thus making a way for the entrance of the Gospel message.

The preaching and teaching of the Gospel in town and village are carried on by a large band of teachers and preachers, nearly all of whom are unordained. The village congregations form the centers for the school-work; while the rising church furnishes the spiritual force in the evolution of the Indian church. Eventually, the Mission must recede and the Christian church, self-governing, self-supporting, and self-propagating, must occupy the central place.

At the center of all this process in Mission endeavor stands the missionary. He is only and in the best sense a superintendent in spiritual things, and does his best work when he releases the power of the Christian church which he has organized, and sets to work its native leaders, and gives them his counsel and encouragement.

The Mission aims to reach all classes through its schools and college, hospital, and home-work, so leavening the whole community. It overlooks neither physical, moral, spiritual, or even economic needs, but tries to meet all, so as to make real, the broad purposes of the Gospel, to uplift and bless the whole man. The native Chris-

tian congregation is the end to be attained, and the congregations organized into such forms as best to suit the genius of the people, is the last step toward an Indian church.

The institutions of love and mercy, all have their place and a large one in the development of the Kingdom of God in India, but the congregation must eventually become the center, not only of spiritual life and power, but the disseminating agent of the Gospel to the unevangelized.

The Mission's equipment consists in bungalows, the residences of the foreign missionaries and the centers of the mission's activities, hospitals and dispensaries, school-houses and churches, and the educational establishments for the training of school teachers and Christian workers. At the head of the educational work is the Guntur College, and the Theological school.

No part of this equipment can be said to be adequate, but it is in course of being improved to help in the mighty task of training workers to make known the Gospel to India's millions. A systematic effort is now on foot to establish training schools of a lower grade at various centers, so as to multiply our teaching and evangelistic agencies. In these so called boarding schools the Mission proposes to raise up the greatly needed Christian workers of all grades and from them to select and train a Christian ministry to which the Church shall look for spiritual nourishment, and which shall become the ultimate evangelizing power in the land, among the unreached millions.

The Mission has an effective organization. It needs a larger foreign staff of missionaries to make it more influential. It is, however, raising up a body of Christian workers, that is being organized into an ecclesiastical form, so as effectively to meet the needs of a self-governing church. The Guntur Synod has for a decade, in an humble way been laying the foundations of an India Lutheran Church, in this part of the land, and more and more, the people are assuming the responsibility of the Gospel. The missionaries' chief work is to train and equip the Indian Christian to undertake the tasks of the church in and for his own land and people.

Because of peculiar social conditions, the activity of the woman missionary has a great field for effective work. In a thousand ways her ministry is far more acceptable than that of the opposite sex. Doors fly open that have long remained closed when the woman worker and sister comes and knocks. The exercise of her healing art is most welcome, her kindly sympathy in all the intimate human relations of life, with her Eastern sister and her readiness to help in every hour of need, make her a mighty factor in India's up-lift and evangelization.

From the first, this ministry has been exerted through the wives of the missionaries, but for the last forty years, single women have

answered the call of this peculiar field of opportunity, presented especially by Hindu and Mohammedan life and institutions. Their efforts have been greatly blessed, and an abundant harvest has been reaped.

The equipment of our Guntur woman's department consists of two hospitals and dispensaries, bungalows, and schools of all grades, nurses' homes and normal schools, boarding schools, and a net-work of elementary schools for the better classes. The home-work in connection with all this makes them an effective force among the women of the complex Hindu community. They are engaged in building into one and the same church those who are being called from the great mass into the fellowship of Christ.

Our medical work calls for special attention. Three hospitals exist. The best equipped is at Guntur; the second, at Chirala; and a third, at Rentichintala. The possibilities of this medical work cannot be exaggerated, but there must be more than one American doctor at each one to make them effective. Here the call is very loud for recruits. The first two hospitals are for women and children, and are in charge of women physicians; the last is for both sexes and all classes of the community.

The Guntur College is the only Lutheran institution of this grade in India. It is affiliated with the Madras University, and its degrees are received from this University. Its curriculum covers a two years' course, but plans are afoot to open a four years' course. Only one American missionary is engaged in this institution. He should have at least four associates.

The Mission conducts a high school work for both boys and girls and our Stall High School is one of the best equipped, outside of the City of Madras. Our Diamond Jubilee Fund recently raised among the churches is intended to place our educational work upon a firm basis, and to give it the needed equipment.

A brief summary of results is here in place. The baptized members of the church number 59,343, of whom 20,918 are communicants, or a little more than one-third the baptized membership. There are 5,648 inquirers who are under instruction for baptism. In the schools of all grades, there are 14,345. About half of these are non-Christian children. There are, hence, 13,258 adults and children who are candidates for Christian baptism, or who are under Christian instruction. What a great opportunity is thus presented for the Christian school! The native evangelistic and teaching force at work is 1,019, the American and European workers, who direct all departments of the Mission, number only 43, of whom 11 are ordained missionaries, 10 women missionaries, and 9 wives of missionaries. There are 13 European and Eurasian workers employed by the Mission.

The Gospel has taken hold in 952 villages, and in these villages 714 congregations have been organized.

The India workers of all grades, 1,119 in number, deserve special mention. Of this number, 15 are ordained Indian pastors, 37 are Conference supervisors, 239 are catechists, 5 are village school supervisors, 9 are helpers and evangelists, and 60 are Bible Women. It is easily seen what a vast work the direction and supervision of the Mission must demand of our American missionaries. The control of all the institutions of the Mission at the head of which an American missionary usually must be placed, is an additional responsibility of our small force. It is evident there must be more supervision. Our hospitals must have more doctors, if we are to properly perform our tasks and reap the vast harvest that is within our reach.

L. B. WOLF.



RAJAHMUNDY MISSION FIELD, INDIA



MISSIONARIES AT RAJAHMUNDY, 1919



HOSPITAL FOR WOMEN AND CHILDREN, RAJAHMUNDY, INDIA



BOARDING SCHOOL FOR CHRISTIAN GIRLS, RAJAHMUNDY



BOYS' HIGH SCHOOL, PEDDAPUR



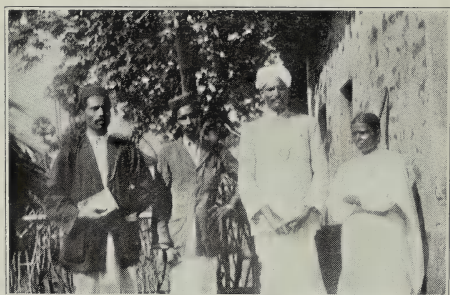
MISS WEISKOTTEN TEACHING HER HELPERS A BIBLE LESSON



BOARDING SCHOOL FOR CHRISTIAN BOYS AT LUTHERGIRI, RAJAHMUNDRY



MISSION SCHOOL HOUSE IN A GROVE OF PALM TREES



MISSION SCHOOL TEACHERS



JEGURUPAD CHAPEL AND SCHOOL HOUSE



MISS ESBERHN AND GRADUATES OF TRAINING SCHOOL FOR BIBLE WOMEN AT RAJAHMUNDRY

THE RAJAHMUNDRY MISSION

THE COUNTRY AND THE PEOPLE

THE Rajahmundry Mission is located in the country of the Telugus, four hundred miles by rail north of the city of Madras, India. Two great rivers, the Godavery and the Kistna, flow through the Telugu country and empty into the bay of Bengal. The Guntur mission field lies south of the Kistna river and the Rajahmundry mission field along the banks of the Godavery river. It is called the Rajahmundry Mission because the head station of the Mission is Rajahmundry, a city of fifty thousand inhabitants, once the seat of a powerful Hindu rajah or prince. Rajahmundry is a center of Telugu culture and literature, as well as of considerable trade and industry.

The Telugus are Dravidians who, compared with the Aryan races of North India, have a darker complexion, longer heads, more irregular features and are shorter in stature. Closely related to them are the Tamils who live to the South and among whom the first Lutheran Mission was begun over two hundred years ago, when Ziegenbalg and Pluetschau founded the Danish-Halle Mission at Tranquebar.

The Telugu country is a tropical country lying between the thirteenth and twentieth degrees, north latitude, on a line with Central America and the islands of Jamaica, Hayti and Porto Rico. The thermometer rarely falls below 65 degrees Fahrenheit during the three or four months of the cool season from October to February. In March the heat increases and the hot season continues until the latter part of June, when the southwest monsoon or trade-winds bring on the rainy season. In May and June the thermometer often rises to 110 degrees and more in the shade. Tropical fruits and products abound in the rich land of the Godavery delta. Rice, sugar, cotton and indigo are extensively raised. The ordinary food of the people is rice or some form of millet. The monthly expenses of a family of middle class Telugus is about fifteen rupees or about five dollars, though many of the poorer classes live on half as much.

Ninety per cent. of the population lives in towns and villages which, although differing in size, do not vary much in general appearance. The houses of the middle and lower classes are small, gloomy, unattractive mud huts with thatched roofs and practically no furniture. They are scarcely more than sheds for the protection of man and beast from the sun and rain. A few brass pots and plates, cups and mugs, earthenware water-jars and a knife or two are the ordinary household utensils. The cultivated land around the villages is usually owned by absentee landlords, called *zemindars*, to whom the farm laborers are often in actual bondage. The tools and methods of agriculture and of the various crafts are crude and primitive.

TELUGU WOMEN

The lot of the woman in India is sad and deplorable. She has no social standing or religious destiny apart from her husband. The greatest misfortune that can befall a woman, in the opinion of the natives, is to remain unmarried. While a marriage is not legally consummated before the age of twelve years, many girls are married before they reach that age. The daughter marries the man whom her parents chose for her while she was still an infant. Usually the choice is based on a satisfactory financial arrangement, the object of which is to make the disposal of the daughter as profitable to her parents as possible. After the wedding the wife is usually taken to the home of her parents-in-law and is subject to her mother-in-law. If the man or boy, whom the girl is to marry, dies before marriage takes place, the girl is declared to be a widow to whom any other marriage is forbidden. She is regarded as the property of the ones who were to have been her parents-in-law. There are hundreds of thousands of these so called child-widows in India.

Among certain castes women are secluded in *zenanas* or women's apartments, to which no man outside of the family circle is ever admitted. Zenana women shun publicity and can be effectively reached with the Gospel only by women missionaries.

RELIGION OF THE TELUGUS

The religion of the Telugus is an almost indefinable composite of gross idolatry, superstitious nature worship, mystical philosophy, low moral standards, foolish religious ceremonies, strange customs and a tyrannical caste system. There are more idols worshipped in India (330,000,000) than the total population of the country, which is 315,000,000. Temples and shrines of the gods are to be found everywhere, in the streets of the towns and villages, along the public highways and paths, under trees, near springs, on rocks, beside rivers, on the hills; and always there is in attendance to receive the offerings of the worshippers, the Brahmin or priest, the religious mountebank of India. His accomplice is the "holy man", who does his tricks in public in order to gain merit before the gods and alms from the people.

THE CASTE SYSTEM

The divisions and sub-divisions of caste in India are innumerable. In general the traditional divisions are: 1. Brahmins or priests, 2. Kshatriyas or warriors, 3. Vaisayas or merchants, 4. Sudras or artisans. Below these castes are the Panchamas or low castes and the Chucklers or out-castes. Socially and civilly Mohammedans are ranked as Sudras. The members of one caste keep themselves socially distinct from all other castes, eating and drinking, living

and laboring, marrying, dying and being buried in their own castes. To break caste is the most grievous of all sins, for which abject and carefully prescribed atonement must be made. The caste system has for ages strangled all personal ambition, choked aspiration and held back progress in India. It has made unity of thought, purpose and action for the common good a practical impossibility, and has fostered suspicion, jealousy and selfishness. Above all it has preserved the position and influence of the Brahmins as the religious autocrats of India and has been the greatest impediment to the work of Christian missions.

The converts to Christianity in our Rajahmundry Mission are mostly Malas and Madigas, farm laborers, weavers and leather dressers, who are out-castes. They welcome the message of grace and blessing through Christ, the Saviour of sinners, and yield more willingly to the elevating influences of Christianity than the various caste people. More recently the Gospel is beginning to find entrance also among certain classes of Sudras. The priests spurn and ridicule the efforts of Christian missionaries and will undoubtedly be the last to turn to Christ.

MISSION HISTORY

The Rajahmundry Mission, the second Lutheran Mission established in Telugu country, celebrates its seventy-fifth anniversary in 1920. The first Lutheran missionary to labor at Rajahmundry was Rev. Louis P. M. Valett, a missionary in the service of the North German Missionary Society, who after a number of visits to this town in 1844, began his permanent residence and work there in January, 1845. His associates were Rev. Charles W. Groenning and Rev. Frederick A. Heise. They labored as missionaries of the North German Missionary Society until 1850, when they were transferred, together with their work, to the Foreign Missionary Society of the General Synod of the Evangelical Lutheran Church in the United States. This society supervised and financed the Mission until 1869, and then transferred it to the General Council of the Evangelical Lutheran Church in North America. The Rev. Christian Frederick Heyer, M.D., the first foreign missionary of the Lutheran Church in America, who had founded the Guntur Mission in 1842 and who had labored as a missionary at Rajahmundry for a number of years, went to India for the third time in 1869, at the age of seventy-seven years, in order to reorganize the Rajahmundry Mission for the General Council. It was then a weak and little thing. There were less than 200 Christians in and around Rajahmundry. The number of children in seven mission schools was seventy-three. Joseph and Paulus, acting as catechists, and five teachers were the only native helpers. There was a fairly good residence for missionaries at Rajahmundry, a

dilapidated bungalow at Samulkot and small mud huts, used as prayer and school-houses, at Dowlaiswaram, Jegurupad and Muramunda. After a residence of one year and two months, during which he brought order out of chaos and during which he was joined by Missionaries Hans Christian Schmidt, C. F. J. Becker and Iver K. Paulsen, Heyer returned to the United States, leaving the Mission in charge of Schmidt and Paulsen, Becker having died six months after his arrival at Rajahmundry.

From that mustard seed there since has grown under the nurture of our American Lutheran missionaries, a sturdy tree with branches spreading in every direction of missionary effort, bearing precious and ever increasing abundance of fruit in the continual conversion of men, women and children, body and soul, from gross, gruesome heathenism to repentance and faith in Jesus Christ, Son of the Living God, Saviour of the world.

During the first year of the General Council's supervision of the Mission the income from all sources in America was \$2,480.49, and the Executive Committee of the Ministerium of Pennsylvania, which had the work in charge until 1876, wrote in its first report to the General Council in 1870: "Your committee has with great difficulty secured the money to meet the expenses of the Mission. From most of the synods not a cent has been received". During the last year of the General Council's forty-nine years of effort the income for foreign mission work reached the sum of \$112,254.95, of which nearly three-fourths was expended for the Rajahmundry Mission.

MISSIONARIES' WORK

Brief mention should be made of some of the men and women, to whom the work owes its splendid progress, especially within the past twenty-five years and who either died in the service or gave the Mission many years of self-sacrificing and efficient service.

Missionaries Schmidt and Paulsen labored patiently and hopefully side by side for seven years, waiting for missionary reinforcement but waiting in vain. Their effort during this period was little more than a struggle for existence. As more missionaries came and more funds were supplied, the Mission developed both extensively and intensively. Paulsen left India after seventeen years of service in 1888, and Schmidt remained as a missionary at Rajahmundry for thirty-three years, until 1903, when he retired to Kotagiri in the Nilghiri hills, South India, where he died in 1911.

The first missionary to represent the Augustana Synod was Rev. A. B. Carlson, who reached India in January, 1879, died at Rajahmundry three years later and was buried in the Christian cemetery at Madras. The Augustana Synod furnished in all fourteen missionaries, eight men and six women, of whom three men and four women are still in the Mission. At first the contributions of this

synod were small, but since 1855 they steadily increased and in 1918 they reached the sum of about \$30,000.00.

Missionary Horace G. B. Artman of Philadelphia by his vigorous and zealous activity, especially in the educational work, left a deep and lasting impression upon the Mission. Unfortunately an attack of fever caused his early death at Rajahmundry in 1884, after having served only four years as a missionary. Brief were also the terms of service of Missionary Franklin S. Dietrich of Berks county, Pennsylvania, who reached the field in January, 1883 and died there in June, 1889, and of Missionary William Groenning of Breklum, whose death occurred less than a month after that of his colleague. Others who labored previous to the year 1900 and who still are living but not as missionaries, are Rev. F. J. McCready, Rev. E. Pohl and Rev. E. Edman.

With the advent of women missionaries in 1900 a new era began for the Mission. The first women missionaries were Miss Agnes I. Schade of Monaca, Pennsylvania, who is still active at Rajahmundry, and Miss Kate L. Sadtler of Baltimore, Md., who after serving twelve years, devoted largely to the Hindu Girls' School at Rajahmundry, returned to the United States. Miss Charlotte Swenson, who served from 1895 to 1908, when she died at Rajahmundry, may be credited with having developed the zenana work of the Mission as a separate department. Dr. Lydia Woerner, after twelve years of service, during which she began the Medical Mission Work, established the Dispensary in Rajahmundry and built the Hospital for Women and Children in a suburb of the city, was forced to give up her work on account of ill health as a result of blood poisoning after an operation on a patient.

The men who, during the past twenty-five years, rendered noteworthy service as missionaries and who either died or left the Mission are: Rev. C. F. Kuder, D.D., Rev. H. E. Isaacson, D.D., Rev. J. H. Harpster, D.D., and Rev. Rudolph Arps. Dr. Kuder gave seventeen years of service devoted principally to the development of the educational, literary and publication interests of the Mission. Dr. Isaacson died at Samulkot in 1914, where he had been stationed for almost twenty-one years. Dr. Harpster gave nine years of service to the Mission before he died at Philadelphia in 1911. Rev. Rudolph Arps whose service extended over a period of twenty-two years, was obliged to leave India at the outbreak of the European war, because he was a citizen of Germany.

MISSION DISTRICTS AND INDIAN HELPERS

The territory now covered by the Rajahmundry mission field, extending from the shore of the bay of Bengal inland along the Godavery river to the Rampa hills, embraces approximately 5,400 square miles, which is somewhat larger than the state of Connecticut. This

field has a population of over three millions of Telugus,—Hindus and Mohammedans. For the conversion of some of these in certain taluks (counties) our Mission shares responsibility with the Canadian Baptist Mission, centering at Coconada, and with the Mission of Plymouth Brethren of England, with headquarters at Narsapur. In other taluks our Mission bears the entire missionary responsibility.

The Mission is divided into a number of districts, designated by the names of the towns in which the missionaries reside or by the names of the taluks in which they labor, as follows: The Rajahmundry, Korukonda, Jaggampetta, Samulkot and Dowlaishwaram districts to the north and east of the Godavery river, and the Tallipudi, Tadepalligudem, Bhimawaram and Narsapur districts to the south and west of the Godavery river. The district missionaries regularly visit the villages of their districts, in which Christians reside, schools have been established and native helpers are at work, to examine the work of the school teachers, evangelists and catechists. Evangelists are lay preachers, whose chief duty it is to reach those with the Gospel who have never heard it or who, though they may have heard something about it, have paid no attention to it. Catechists are supervisors of sub-districts, directly responsible to the foreign missionary. The Christian teachers of the mission schools in the villages not only instruct the children in the rudiments of knowledge, as prescribed by the Government, but also in the truths of Christianity. On Sundays and sometimes during the week they hold divine services for the Christians of their village. They also instruct the Inquirers, that is, those heathen who inquire concerning the way of salvation in Christ. When the foreign missionary reaches a village on his tour of the district he baptizes the infant children of Christian parents and the adults who have been properly instructed; he also administers the Lord's Supper. He performs the marriages and attends to the needed discipline in the congregation. He preaches to the Christians and, if time and opportunity are given, to the heathen. He is accompanied on his tours by native helpers. The missionaries of the Bhimawaram, Tadepalligudem and Dowlaishwaram districts use houseboats when on tour, inasmuch as their districts are in the delta, where there are many irrigation canals. The missionaries of the other districts use tents on their tours and travel about in carts drawn by bullocks or ponies, often availing themselves of the Government Rest-houses or of mission school-houses, as temporary residences. Some of the missionaries have supplied themselves with motor cycles, and recently a number of automobiles have been donated by friends of the Mission in America. With the use of these machines the missionary is enabled to accomplish two or three times as much as with the slowly moving and uncomfortable bullock carts.

PRESENT MISSIONARY FORCE

Of the nine ordained missionaries in the Rajahmundry Mission at work during the year 1918, six were in charge of districts. The native Christian membership at the beginning of that year was 26,037, which means that there was one district missionary to an average of 4,239 Christians. The heavy responsibility of the district missionary is evident, furthermore, from the fact that these six men had charge of work in 509 villages in which Christians or inquirers resided. During the past ten years the additions to the membership have averaged more than a thousand a year. There are 546 native workers of all grades in mission employ. The success of the foreign missionary depends to a large degree on the number and character of the native workers under his direction.

For the education of native workers Christian Boarding Schools are maintained, largely by means of scholarships supported by patrons in America. Until recently the only schools of this character in the Mission were the so-called Central Schools for boys and girls in Rajahmundry. The Mission now urges the establishment of similar boarding schools at every station. The missionary resident at Bhimawaram, Rev. Ernst Neudoerffer, has had splendid success in the organization not only of a Boarding School for Boys but also of a High School for Boys at that station. The latter, which has an enrollment of 800 students, was started and financed without any aid from the Board. The natives, Hindus as well as Christians, supplied both the material and the labor required for the erection of the High School building. Another High School for Boys is located at Peddapur and has an enrollment of over 750 students. During the absence of its supervisor, Missionary Hiram H. Sipes, Jr., who is studying theology at Philadelphia, the Peddapur High School is in charge of Missionary Fred L. Coleman. The manager of the Rajahmundry Boarding School for Boys is Missionary Thure A. Holmer. It enrolls over 200 pupils. It is located on a hill outside of Rajahmundry, which has been called Luthergeri (giri being the Telugu word for hill).

The Girls' Central School is the Mission Boarding School for girls at Rajahmundry. It is a splendid institution, one of the best of its kind in South India. Ever since it was organized by her as a separate school in 1895, Miss Agnes I. Schade has managed its affairs. It enrolls over 200 pupils. Miss Schade wishes to raise her school to the grade of a Girls' High School.

Other Mission institutions in Rajahmundry are the Training or Normal School for Masters, eight Hindu Girls' Schools in charge of Miss Emilie L. Weiskotten, and a Theological School with a Junior and a Senior class, taught by Rev. Karl L. Wolters and others. The importance of the educational work of the Mission may be judged from the fact that in 671 schools of all grades from the

village Primary to the High School, over 12,000 pupils are enrolled, while in 344 Sunday schools there are 10,000 pupils.

In Rajahmundry there is a congregation of seven hundred baptized members, of which Rev. Pantagani Paradesi is the pastor, which sorely needs a new building, the present inadequate structure having been erected by Dr. Schmidt in 1878. Indeed, the walls of a part of this building are those of the first mission house built by Missionary Valett in 1845. A Mission Printery and a Book Depot, started many years ago by Dr. Schmidt, are still performing a necessary and important function in the mission work. These and other mission operations in the town of Rajahmundry, which are not administered as separate departments, as well as the Rajahmundry and Korukonda district work, are in charge of Rev. August F. A. Neudoerffer. A new church building is also needed at Dowlaishwaram, where there is a very small chapel and a large congregation. Missionary Oscar L. Larson resides at Dowlaishwaram and supervises the work in the Dowlaishwaram district. The Tadepaligudem district is in charge of Missionary Oscar M. Werner; the Jaggampetta district is in charge of Missionary C. P. Tranberg. Rev. Edwin A. Olson supervises the Tallipudi district.

The seclusion of certain classes of Hindu and Mohammedan women in zenanas demanded the enlistment of women missionaries. The zenana worker visits the secluded women and their children and trains native Bible-women as teachers in the zenanas, in order that the light and grace of the Gospel may penetrate the privacy of the *purdah* and the isolation of the *zenana*. Miss Susan E. Monroe, who since 1902 has rendered gratuitous service as a missionary, and Miss Sigrid A. Esberhn, are the zenana workers in Rajahmundry and Kovur. They have twenty Bible-women under their direction. Miss Mary A. Borthwick does zenana work in Samulkot, where she resides, and in Peddapur. In 1917 she began at Samulkot a Training School for Bible-Women for the districts. Miss Christina Eriksson, "the childrens' nurse", is at work in Dowlaishwaram. Thus gradually the woman's work is being extended farther and farther out into the districts.

The neglect of sick women in zenanas and their reluctance to go to a general hospital conducted under government supervision, led to the establishment of medical mission work for women. Dr. Lydia Woerner was our pioneer in this department, which now includes a fine hospital for women and children on the outskirts of Rajahmundry, a rented dispensary in the town and private visits by the medical missionary. Dr. Betty A. Nilsson, medical missionary in charge, is assisted by Miss Hilma Levine, superintendent of the Training School for native nurses, and a corps of native assistants. The total number of patients treated in the Hospital during the year 1918 was 1360, in the two dispensaries, one in the hospital and one in town, 6980. There is urgent need of another medical missionary.

The Mission has recently informed the Board of Foreign Missions that the door has opened for male physicians, especially in several of the districts. Moreover the Mission is cooperating in the maintenance of an inter-mission or Union Medical School at Vellore, to which it sends native Christian young women to be educated and trained as assistant doctors and surgeons.

One of our missionary nurses, Miss Agatha Tatge, is the supervisor of the department of nursing in the Sanatorium for Tubercular Patients at Mandanapalli, which is also an inter-mission institution.

Other women missionaries at Rajahmundry are Miss Agnes Christenson, who assisted Miss Schade in the Girls' Central School, Miss Virginia Boyer, who is still studying the Telugu language, and Miss Charlotte B. Hollerbach, who has charge of the Lace Industry. Three hundred and fifty women are employed in this mission industry, by means of which many of them not only gain a livelihood but also are developed in the virtues of cleanliness, carefulness, and industry, and are, also, instructed by the missionary and her assistants in the knowledge and practice of Christianity.

MISSION APPEALS

The Rajahmundry Mission is appealing for missionary reinforcements. The European war prevented the sending out of men and women who had been called and commissioned to go to Rajahmundry as messengers of the Gospel; but now that the war is over, the Church at Home must try to make up for lost time and unavoidable delay. Peace having been established again in the earth, the Gospel of the Prince of Peace, Jesus Christ, should be carried with increased zeal and multiplied effort to the heathen and Mohammedan nations. The Rajahmundry Mission needs ordained men for district and educational work, it needs ordained and unordained men for educational and industrial work; it needs male physicians, and it needs women missionaries, teachers, nurses and doctors. One ordained man and one single woman went out in 1919; but ten men and as many women should leave for Rajahmundry next year. This is a call for volunteers, for enlistments in the army of salvation as soldiers of the cross, as ministers of world-righteousness and universal freedom in Christ Jesus, as conquerors of the whole world for the great Redeemer of all men everywhere. If any man or woman who reads this description and especially this appeal, *can go* let the Board of Foreign Missions of the United Lutheran Church know it; and let God decide the issue.

The Rajahmundry Mission is appealing, also, for increased support in order that it may carry on its established work and take advantage of the wonderful opportunities now offered for the advance of every department in the Mission. When the European war broke out it seemed as though the heathen had a just cause to ridicule the

Christian nations for their unchristian conduct; but now that the principles of righteousness and liberty have triumphed, now that the United States in particular, stands for the highest ideal of Christianity in the relations of nations as well as of individuals, the heathen are more willing than ever to listen to the message which Christian and, in particular, American Christian missionaries preach and teach in the name of Jesus Christ.

The Rajahmundry Mission is, celebrating the seventy-fifth anniversary, the Diamond Jubilee of its establishment as an instrument of God in the conversion of the heathen world. God has blessed it and we should rejoice and be glad thereof. We also, as well as the missionaries and their converts in the field, we in America, who stand back of this great enterprise, will celebrate the Diamond Jubilee of the Rajahmundry Mission. We will have our special Jubilee services and songs; but if the sanction and good pleasure of the Lord are to be granted us as celebrants, we must give the Rajahmundry Mission our prayers, supplications, intercessions and offerings of gold and silver for the name of the Lord and the fame of the Lord in the land of the Hindus, in the country of the Telugus, where His Word must triumph and His work must be done, and never cease to increase our gifts, until Rajahmundry is His footstool and the people who inhabit the Godavery and Kistna districts of India are His people and the sheep of His pasture. Let us not delay the day of His salvation for those whose redemption through Him, He has entrusted to our efforts.

COMPARATIVE TABLE OF STATISTICS BY DECADES

	1870	1880	1890	1900	1910	1918
Baptized Membership	160	335	1056	6159	16953	26037
Communicants	70	216	978	3000	9926	13834
Foreign Missionaries	2	4	4	5	12	24
Indian Christian Workers ...	9	16	90	142	347	642
Pupils in School	138	440	1473	3500	6099	11970

WHAT THE RAJAHMUNDY MISSION NEEDS FOR ADVANCE WORK

1. Ten men and ten women missionaries in 1920, and after that one or two men and as many women each year for a number of years.

Among the men to be sent out in the near future one should be a physician and surgeon, another should be qualified to establish industrial mission work along the lines of agricultural and construction work.

Among the women one should be a doctor, another a nurse, the rest teachers.

It will cost \$400 to send a single man or woman and twice as much to send a married man to the mission field.

2. Missionaries' residences at three stations, two in the Bhimawaram district, which is to be divided, and the third at Jaggampetta. Each will cost about \$4,000.

3. Church buildings at Rajahmundry and Dowlaishwaram, the one to cost \$20-25,000, the other \$5-8,000. The church at Rajahmundry must have adequate equipment for Sunday school work.

4. A Dispensary building in Rajahmundry, costing approximately \$5,000, and a chapel in connection with the Hospital, costing about \$1,500.

5. A building in Rajahmundry to be used as a Reading Room and Lecture Hall, with a Book store and a printing establishment. The right kind of a building, including the site, would cost \$20,000.

6. The elevation of the Girls' Central School in Rajahmundry to the grade of a High School for Girls with adequate buildings and equipment. This would cost at least \$10,000.

7. A Church Extension Fund for each district. Fifteen thousand dollars would make a good beginning in each of three districts, \$5,000 for each. Money could then be loaned to native Christian congregations for their chapels and prayer-houses.

8. The Extension of the Women's Work in the districts. At Bhimawaram a residence for women missionaries, a boarding school for girls and a dispensary. Ten thousand dollars would give the Mission a chance to make a beginning in this direction.

9. A Bible Women's Training School and a Home for the Care of Unprotected Christian Women. This institution should be erected as a Charlotte Swenson Memorial. Fifteen thousand dollars will be needed.

10. Boarding Schools at district headquarters. From these schools more Indian Christian helpers would come. Each school would cost about \$4,000.

11. An Industrial School with a qualified industrial mission worker at its head. Industrial mission work is becoming more imperative every year.

12. A Hostel or Dormitory for Hindu students at Bhimawaram and another at Peddapur, where the Mission High Schools are located. In these dormitories Hindu students would come under the influence of the missionaries and Christian teachers all the time. As long as the students are housed in the homes of non-Christians, there is little hope for their conversion. Each dormitory would cost about \$3,000.00

13. A Theological Seminary, in which to give graduates of the High Schools and the College a course in theology which will make them able ministers of the Gospel, pastors of congregations and leaders of the people. The buildings, including dormitories and professors' houses, would cost at least \$50,000.00. Such an institution, whether located at Rajahmundry, Guntur or Madras, is beyond question the most imperative need in our Missions in India.

None of the above described needs are included in the regular budget of the Mission, on which the Church's apportionment is based. The payment of the foreign mission apportionment will barely provide for the mission work already established.

There are two ways of making provision for future expansion: first, by increasing the apportionments from year to year, and secondly, by special gifts in excess of the apportionment.

Will you undertake the support of a missionary as your substitute in the foreign mission field?

Will you help to finance one of the special enterprises of the Board of Foreign Missions?

The Board will gladly give you further information and advice.

Do not lay aside this pamphlet until you have reached the decision to make a special sacrifice for the speedier fulfilment of the great commission of the Lord Jesus Christ. Remember His promise and your obligation. Let your hope of the redemption of the whole world find expression in your foreign mission gifts, and in your daily supplications to God through Jesus Christ, Redeemer of the world.

GEORGE DRACH.



RAW MATERIAL IN LIBERIA, AFRICA



MUHLBERG MISSION FIELD, LIBERIA, AFRICA



KPOLO KPELE STATION, MUHLENBERG MISSION



CONFIRMED LIBERIAN LUTHERANS

Compare this group with the one on the preceding page.



HENRY STEWARD AND HIS SCHOOL
Mt. Coffee, Liberia



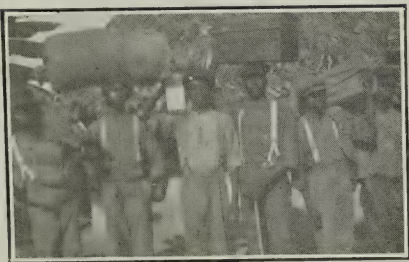
BOYS' DORMITORY, MUHLENBERG, LIBERIA



DRYING COFFEE AT THE HENRY STEW-
ARD SCHOOL



MISSIONARIES' HOME—BOYS SCHOOL
The small building is the tailor and shoe shop.



MISSION BOYS AS CARRIERS
Ready for a journey on foot into the interior.



CROSSING ST. PAUL RIVER FROM BOYS'
SCHOOL TO GIRLS' SCHOOL



TYPICAL LIBERIAN VILLAGE



CONFIRMED LUTHERAN GIRLS, MUHLENBERG STATION



PREPARING FOOD, "DUMBOY" FOR THE BOARDING BOYS, AT
MUHLENBERG STATION

AFRICA

MUHLENBERG MISSION

THE African continent with an area of eleven million, five hundred thousand square miles is second only to that of Asia. The general outline of the Continent is like the human ear. Again, it has been likened unto an inverted saucer. Its average height above sea level is 2,000 feet. Its temperature ranges from 72 to 64 degrees Fahrenheit. Its climatic influences are greatly effected by its "dry and wet" seasons. Its great tropical forests are the chief home of the palm-oil and wine. Its civilization is the highest and lowest in the world. Up to recent times little was known of the larger part of the interior.

In Dean Swift's quaint words:

"Geographers in Afric's maps,
Put savage beasts to fill up gaps,
And o'er inhabitable downs,
Put elephants for want of towns".

In 1884 the Powers of Europe established protectorates over nearly the whole continent, but it is not a protectorate so much that Africa needs,—it is a free Gospel. Europe must give Africa her best, and when she gives her best, Africa's redemption will begin to dawn.

Race, language, and religion always form interesting topics of study. The sons of Shem and Ham and Japeth wandered in this great continent. The highest forms of Christianity and lowest fetishism prevailed at one time or another, in different parts of the Continent. The various races have been influenced by those without. The whole population is little short of two hundred million.

The American Lutheran Church has no large work in Africa although it entered the continent on the West Coast in 1860. Continental Lutheran Bodies have undertaken large responsibility in various parts of the continent.

LIBERIA.

The United Lutheran Church has its work in Liberia. The Mission was started in 1860. Liberia is an Africo-American experiment in colonization. It is an attempt to answer the question,—is the colored man capable of self-government?

Paul Coffey saw the vision of a home for the freed colored population of the United States of America, and set out to found a republic to wipe out an ugly stain on our American Republic's fair escutcheon.

President Monroe was instrumental in making effective an Act of Congress by which repatriated Africans who were captured on American and foreign vessels might live under their own sun, and work out their own destiny.

The first band left America for the west coast of Africa under the leadership of Rev. Samuel Bacon in the year 1890. They tried to settle in Sierra Leone, but were not permitted to land. Within a few weeks their white leader and twenty-two of the band died of fever on Sherbro Island.

Nothing daunted, year after year other bands followed, until in 1847, they founded the Republic of Liberia, on July 26th, modelled after the Government of the United States.

PEOPLE.

Generally speaking, two classes divide the population between them—Liberians and Africans. The former are descendants of the original settlers from America and of captured slaves taken from "Slavers" on the high-seas. The latter are aboriginal tribes among which are the following: The Dai, the Vai, the Bassa, the Golah, the Pesseh, the Kroo, the Fish and the Grebo.

Liberia is about as large as the State of Pennsylvania. It has a coast line of three hundred and fifty miles from the mouth of the river Mano to Cape Palmas. It extends from the 8th parallel to the 4th parallel North Latitude. Its climate is rather inhospitable to the white man. Some regard September and October especially unhealthy. Others regard June, July and August the best months in the year to enter the country.

MORRIS OFFICER.

The Mission was started by Morris Officer. The church was not ready for it. He waited, but while he waited he worked. When America began her struggles to free the slave civilly, he began his mighty task to free him spiritually. Almost within the sound of the guns of Fort Sumter, he sailed for Africa. He was made of the same heroic material as Livingston. He lived to suffer. He founded the present boys' school in 1860. Since its founding, it has been the center of the mission's life. A school for girls named after Emma V. Day was opened by Dr. Day in 1897. For twenty-three years, the Mission was known as the Day Mission. Dr. Day was the life of the whole work.

Interior work was always the goal, but the smallness of the missionary force prevented its being pushed. In 1908, Missionary Pedersen pushed into the Interior and established the Kpolo-Pelle work. At this interior station, subsequently Rev. and Mrs. Neibel, Rev. Brosius, Rev. and Mrs. Leonard and others of our missionaries have lived for a longer or shorter time.

SANOGHIE.

Yet further into the Interior the Sanoghie Station has been opened, now occupied by Rev. and Mrs. Curran. The whole tendency of the Mission is to push interiorward with Muhlenberg Station as the base of supplies and the educational center.

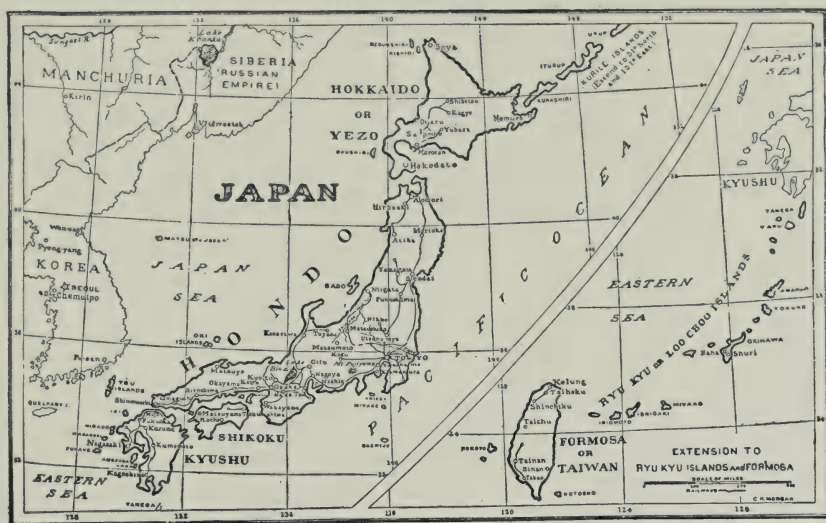
BETHEL STATION.

Rev. and Mrs. Ayers, independent missionaries in Liberia, joined the Mission in August, 1913. Their work for a time was carried on at Bethel Station. This station became one of the stations of the Mission where, subsequent to the withdrawal of Rev. Ayers from the work, Rev. Mr. Buschman lived and labored.

INDUSTRIAL.

From the beginning of the Mission the industrial feature of missionary endeavor was emphasized. The boys in the school learned to farm. The girls in turn, learn house-keeping. Some of the older boys work at trades—carpentry, tailoring, shoe-making. The Mission has a printing press. For many years past a coffee farm has been cultivated. At one time, there were 50,000 coffee bearing trees. In recent years, African coffee has brought a very high price in the American market.

L. B. WOLF.



FIRST LUTHERAN CHURCH BUILT IN JAPAN (SAGA)



MAIN BUILDING, KYUSHU GAKUIN
THE MISSIONS HIGH SCHOOL, KUMAMOTO
About 600 Students Attend the School.



MISSES BOWERS AND AKARD BEING SERVED TEA IN JAPANESE HOME



MISSIONARY LIPPARD, PASTOR YAMANOUCI AND HELPERS

Sign Advertisises Public Preaching Within.



JAPANESE GIRLS



TYPICAL JAPANESE HOME



GROUP OF CHRISTIANS IN FRONT OF KUMAMOTO CHURCH

JAPAN

ANYTHING we might say of Japan will have to be modified in less than ten years. It is generally admitted that no nation in all history has presented to the world such a spectacle of rapid and continuous change. The one thing stable seems to be a mysterious something which, for want of a better term, we call patriotic devotion. In the last analysis, nothing counts with the average Japanese but his Emperor and his country. Wife, child, parents, property, honor, religion, all become unimportant when compared with loyalty to His Imperial Majesty or native land. And yet, even at this point the impact of Western thought and habits of life is slowly moving the mass of Japanese society. The streams from the West laden with the products of our intellectual, religious, political and commercial life, swiftly flowing through this Land of the Rising Sun, are carrying before them well nigh every obstruction and the age-long accumulations of superstition and conservatism.

The missionary literature of the day is filled with declarations of the serious attention Japan ought to receive. The Methodists have just completed a big drive for missions; and though they already have in Japan a splendidly equipped Mission, over \$1,000,000 of the drive money goes to Japan. One need only reflect for a moment on Japan's position with reference to China geographically, historically, intellectually, morally and religiously, and also her position in the society of nations as one of the Big Five, to be deeply impressed with the necessity of winning Japan for Christ. Whatever may be our personal opinion of Japan as an independent political power there can be but one interpretation of her position in the Far East. We cannot detach this Empire from the whole gigantic problem of the Eastern races. Japan is the center of a great development in human history and the church will do well to exercise here its choicest missionary statesmanship.

Japan is "fearfully and wonderfully made". Living volcanoes, earthquake shocks, tidal waves, and typhoons are familiar to all who reside in the land. A rugged back bone of a mountain range runs through the islands from Northeast to Southwest. The Scotch Highlander sometimes looks at these with a queer sort of grin, but the average man will shed his coat long before he reaches the summit of the topmost peaks. The highest point in Japan proper is the tip of Mt. Fuji, 12,300 feet. Many of the large mountains are called sacred and become the goal of thousands of religious pilgrims every year. Holy places are districted, as it were, so that a certain number come within a radius of say, 50 or 100 miles. He who makes the circle annually for a certain number of years accumulates to himself a great fund of merit.

On these volcanic islands live 55,000,000 people, and the food they eat must come from only 23,000 square miles of arable land. No wonder every foot of possible ground is carefully tended like a private garden.

Every hillside is terraced for the cultivation of rice, the most important food product of the soil, and of more value than all the other grains and vegetables combined.

Foreigners have criticized the Japanese for not adopting more modern methods of farming. But heavy machinery such as is familiar to the large Western farmer, is impossible in Japan, owing to the limited size of each farm and the conditions of cultivation. While the horse and plow are used to a considerable extent, a fatal limitation is imposed by the stern fact that it costs more to feed a horse than a man, and "feed" is a serious problem in Japan at all times.

Fortunately for Japan the surrounding seas abound in fish. The people are expert fishermen and they relish the fish, cooked, or plain raw, heads and tails on or off, whale or minnow, cat fish or devil fish.

One of the most important developments in recent years is the cultivation of Western fruits and berries and vegetables. All the year round some luscious fruit may be had from the market, and often, too, a good variety of vegetables familiar to the foreign taste.

A thousand and one things should be said of the Japanese parks with their flowering trees and shrubbery, their well-kept roads and the little tea houses by the way, their dwellings of odd construction, and their wearing apparel; but the reader should go to some larger work to satisfy his curiosity in regard to such matters. *Things Japanese* are interesting enough, but the Japanese people should interest us more.

The origin of the Japanese race is still a mystery. One theory links them with the ancient Greeks, another with the ten lost tribes of Israel. The most reasonable explanation traces them through Korea to the South Sea Islands. The Japanese themselves object to being classed as Mongolian, but certain it is that in their veins flows a Mongolian strain. Wherever they may have come from they landed on the Southern island of Kyushu and slowly pushed northward, driving before them and superceding the aboriginal Ainu tribes. The physiognomy of the people as they are to-day would indicate the blending of two races, the general type of each remaining more or less distinct. The one is more slender in general appearance with longer face and nose, while the other is of more sturdy stock with well rounded features. The traditions of the race as embodied in the *Kojiki* and *Nihongi*, ancient histories compiled under official sanction, trace the ancestry of the Japanese to the "great high plane of heaven". The divine right of kings, therefore, is a doctrine familiar to all Japan. *Amaterasu*, the Sun-Goddess and great progenitor of the Imperial line, is still the object of divine worship offered by the multitudes.

A catalogue of the more clearly defined characteristics of the Japanese must include patriotism, filial piety, politeness, self-control, thirst for knowledge, aptness to learn, and a desire for progress.

The *patriotism* of Japan in our Western sense is of recent origin. Previous to the Restoration in 1868 the country was divided into many *daimiates* frequently hostile to each other and governed by opposing lords. The one who controlled the strongest lords with their retainers, was the master of Japan. Scant regard was had for His Imperial Majesty, who was held in seclusion by the great *Tokugawa* and other ruling families. The every-day affairs of government control were considered too commonplace and vulgar for the direct interference of the Son of Heaven! It must be said in all candor, however, that the man in power held his place only so long as he was able to make it appear that he ruled by the authority and with the approval of the Son of Heaven. Control of His Majesty's person therefore was of great importance. Patriotism for the average man however was synonymous with loyalty to one's own local lord.

The aggressions of the white man among non-white races had the effect of changing the old order in Japan. The wise men of the land, who knew something of the white man's expansion in the past seventy-five years, foresaw that the only hope for continued political independence in Japan's case, lay in uniting all scattered forces into one central power. Hence the restoration of the Emperor and the abolition of feudalism. Modern patriotism was then first born in Japan. To-day it is a most potent force and appears to be stronger even than religion.

Filial piety is political loyalty carried into the family, and the family itself is verily an *imperium in imperio*. Personal affection is not the guiding principle. In fact an orthodox interpretation would not permit of personal affection, in the Western sense, from son toward father. The attitude must be one rather of respect and unquestioning obedience. Love implies for them too great familiarity. The father is the head, and next in succession is the eldest son. The single group is merged into other groups bound by the ties of blood and adoption. It is very serious for any individual member to break the law of the group. Filial piety consists in obedience to the family order.

Japanese etiquette maintains itself with difficulty under the conditions of modern Japan. It is not so easy as in former years to stop still in the road and bow several times before passing a friend, or to spend hours in social conversation with no particular business in mind. Also, in the rush of modern life even the Japanese nerve gets on edge and a curt reply to some friendly question is occasionally heard. But on the whole, formal politeness is still the order edge that is supernatural. The system is an elaboration of principles that should govern man in his relations to man.

of the day. One does not meet with the indifference and brevity in public intercourse which is so common in America.

Self-control is ingrained through centuries of experience and religious teaching. The conditions of life for the masses have not been favorable. The struggle for existence is usually very hard. Famine and pestilence made their frequent visits, before modern commerce and medicine came to relieve the strain. It is for this reason, in part, that a fatalistic philosophy tinges the thought life of all Japan, as of the rest of the mysterious East. It is felt that what is to be will be. Destiny has fixed our limits. Personal initiative cannot change the final result. Therefore it is *shikata ga nai* (no help for it).

A special code called *Bushido* the "way of the warrior", crystallized the ethics of conduct and self-control for Japan. Patience under suffering, endurance of great pain without manifestation of discomfort, in fact, the suppression and control of all outward expression of inward emotion, are virtues enjoined by the Warrior Code. The Japanese have been apt pupils in the school of *Bushido*. Not that they are without emotion. They feel, as other men, but somehow the eye of a Japanese does not function as the window of the soul. The foreigner is often at a loss to know just how a Japanese feels.

Thirst for knowledge, aptness to learn, and the desire for progress are abundantly evidenced by every development in modern Japan. By Imperial command every Japanese is enjoined to seek knowledge throughout the wide world. The famous Imperial Rescript on Education, embodying these admonitions, is frequently read before every student body in the land. The public has so heartily responded to the initiative of the Government that the higher schools are always crowded. It has become necessary to double the number of High Schools, leading to the Universities, and work on the new buildings is even now proceeding. Not only does the Government maintain a strong system of compulsory education at home but also grants liberal scholarships for advanced students abroad. There is no Boxer Indemnity Fund for the education of Japanese in America, but the students are here by the thousands just the same. For thirty years after 1868, Japan employed 3,000 foreigners to teach her the arts and sciences of the West. Surely the world has never seen a people more willing to learn.

RELIGION.

The charge is made sometimes that Japan is a country of atheists. True, atheism here finds a fertile soil. "Much learning" has made many students mad. But if St. Paul could stand in the heart of Japan to-day and preach to the people, it is quite probable that he would say: "Ye men of Japan, I perceive that in all things ye are

too religious." At the same time, in this land of many religions and innumerable gods, covered with temples and simple shrines, the great need is yet for a *true religion*.

Shinto is an ancient politico-religious cult, indigenous to Japan, its essence being nature and ancestor worship. The emphasis to-day is centered about the Throne. Loyalty to the Imperial house and divine reverence to the Imperial ancestry are the cardinal doctrines of modern *Shinto*.

Buddhism has had more influence over the masses than any other religion. Introduced from Korea in the sixth century, it soon became the chief religion of the country. Education came under Buddhist control; art and medicine were introduced through Buddhist influence. The country's folk-lore and poetry are its creation. Buddhism is the schoolmaster under whose instruction the nation grew up.

Even to-day, Buddhism has a powerful influence over the masses. Multitudes blindly obey the priests. But the spell is broken. People are more alert to the abuses of the priesthood, and the public press is continually calling attention to their serious offenses.

The Japanese found pure Buddhism in its higher philosophic forms too difficult to be practical, and hence they developed their own numerous sects and interpretations. *Shinran*, one of the great leaders, advanced a line of thought resembling the Christian doctrine of salvation by faith in another. He is interesting to us because of the supposition by some scholars that he came in contact with Nestorian Christians in China and was there influenced in his teachings.

Pure Buddhism is philosophic and atheistic. It is the doctrine of self-help. Life with its desires is an evil. True happiness can be attained only by the destruction of positive desire. When one loses his self-consciousness through thought-concentration on the higher truths, he reaches a state of absolute rest, loses personal identity, and is absorbed into universal deity. This is *Nirvana*. Buddhism knows no supreme Being to whom one should pray, and in this sense is atheistic. Yet there are innumerable Buddhas receiving divine worship, who were only men believed to have reached their perfect state by self-denial; and thus Buddhism in Japan has become polytheistic. Nor is Buddhism free from the pantheistic tendencies common to the religious thought-life of all the East.

Confucianism came to Japan from China and Korea early in the Christian era and flourished until the period of the Middle Ages when Buddhism became more popular. At the beginning of the 17th century, Confucianism again rose to great prominence. Then it was that the classics were printed in Japan for the first time. Until the Restoration in 1868, they became the medium of every boy's education and the basis of the nation's whole mental development. Even to-day instruction in ethics is based largely on the teachings of Confucius and Mencius. Confucianism lays no claim to knowl-

The system of Confucius revolves about the "five relations", that is, the obligations and duties existing between sovereign and minister; father and son; husband and wife; elder brother and younger brother; friend and friend.

The family system and the social customs of Japan are built around the ethics of Confucius.

Christianity entered Japan with Francis Xavier in the 16th Century. Within a hundred years a million souls were classed as Christian. It seemed as though all Japan would speedily come under the power of the Roman See. But the quarrels of the Spanish priests and the Dutch traders in South Japan, and the indiscretions of the missionaries with reference to political affairs, led to deep suspicion on the part of the Government, later to a cruel persecution of the Christians, and finally their practical extermination. After 250 years, Christianity again entered Japan with the coming of both Protestant and Catholic missionaries following the year 1858. Two thousand Christians soon made themselves known to the Catholic priests at Nakasaki. They had kept their faith alive for more than two centuries by secret and oral transmission of the Commandments, the Creed, the Lord's Prayer and a few of the Church's prayers. All Bibles and Christian books had been utterly destroyed. With the exception of a very serious reaction, from 1888 to 1900, Christianity in modern Japan has made steady and commendable progress. In Japan, as elsewhere, the total effects of mission work are never registered in statistical tables. It is well to bear this in mind, for the actual number of communicants in the various churches, after sixty years of effort, seems to some persons discouraging. However, if we carefully study the whole impact of Christianity on Japanese society it will appear that there is no mission field in the world where the faith of Jesus Christ has exercised a greater power, in so short a time. Christians come from all classes, and the leadership of the Church more from the upper than the lower orders of Society.

The statistics that follow are for the year 1917, and give an idea of the present numerical strength and equipment of Christian missions. The figures include Protestant and Catholic.

Missionaries, 1,427; Japanese workers, 3,353; communicant membership, 213,819; churches, 1,581; Sunday schools, 2,473; Scholars, 156,245; Middle (High) Schools, 21; enrollment, 8,123; Girl's schools, 61; enrollment, 9,947; Colleges 11; enrollment, 1,503; Theological and Bible Schools, 40; enrollment, 849; Japanese aid to educational work, \$95,055; Mission aid, \$216,793; value school property \$3,858,990; Japanese aid to evangelistic work, \$337,382; Mission aid, \$175,488.

LUTHERANS IN JAPAN.

In 1892 the United Synod in the South sent to Japan the first Lutheran missionary, the Rev. J. A. B. Scherer. Only a few months later he was joined by the Rev. R. B. Peery. Both missionaries lo-

cated in Saga, South-west Japan, a city of 35,000, and opened there the first Lutheran station. This was in 1893. No serious attempt was made at further expansion until 1898, when the larger city of Kumamoto, (70,000) was entered by one of our Japanese evangelists. Rev. C. L. Brown reached Japan the same month that Kumamoto was opened, and, after two years of language study in Saga, was transferred to the new station.

In the same year, 1898, Rev. J. M. T. Winther came to Japan and began the work that later developed into the Mission of the United Danish Evangelical Lutheran Church of America. On June 11, 1919, by action of the Convention at Cedar Falls, Iowa, this Mission was merged with the Mission of the United Lutheran Church. The City of Kurume (40,000) near Saga, was the first, and has remained the central station of the Mission of the United Danish Church.

The year 1908 marks the entrance of the General Council into Japan. Rev. F. D. Smith was their pioneer. He introduced Lutheranism to the Capital city, Tokyo, and is still in charge of the work there.

Each of the missions has been reinforced during the passing years until now the United Mission numbers, including wives, *thirty* missionaries. Their names, the year of arrival in Japan, the number of years in the service of the Board, and their mission connection previous to the Merger, are given below. For the sake of reference, Drs. Scherer, Peery and Brown, no longer connected with the Mission, are also included.

Dr. and Mrs. J. A. B. Scherer	1892-1896	U. Synod
Dr. and Mrs. R. B. Peery	1892-1903	U. Synod
Dr. and Mrs. Charles L. Brown	1898-1916	U. Synod
Rev. and Mrs. J. M. T. Winther	1898-1919	Danish
Dr. and Mrs. C. K. Lippard	1900-1919	U. Synod
Rev. and Mrs. A. J. Stirewalt	1905-1919	U. Synod
Rev. and Mrs. L. S. G. Miller	1907-1919	U. Synod
Rev. and Mrs. Frisby D. Smith	1908-1919	Council
Rev. and Mrs. J. P. Nielsen	1909-1919	Danish
Rev. and Mrs. Edward T. Horn	1911-1919	Council
Rev. and Mrs. C. W. Hepner	1912-1919	U. Synod
Miss Martha B. Akard	1913-1919	U. Synod
Miss Mary Lou Bowers	1913-1919	U. Synod
Rev. and Mrs. John K. Linn	1915-1919	Council
Rev. and Mrs. M. M. Kipps	1916-1919	Council
Rev. and Mrs. S. O. Thorlaksson	1916-1919	Council
Rev. and Mrs. D. G. M. Bach	1916-1919	Danish
Rev. and Mrs. Clarence E. Norman	1917-1919	Council
Miss Maude O. Powlas	1918-1919	U. Synod
Miss Annie P. Powlas	1919-1919	U. Synod

With the increase of missionaries came also increased contributions for the work and general expansion to the limit of the funds allowed. From Saga the work of the Missions spread to Kumamoto, Kurume, Omuta, Hakata, Tokyo, Nagoya, Osaka, Toyohashi, Shimonoseki, Moji, and a number of the smaller towns and villages dotting the surrounding country. The cities mentioned above, apart from near-by towns and villages, represent a population of 5,500,000 people.

The church should know the equipment with which the missionaries must do their work. A Government that ignored the equipment of its soldiers engaged in war, a business firm that paid scant attention to the facilities with which its agents were expected to extend the company's business, would soon come to ruin. A list of the larger stations, and certain smaller ones that have some equipment follows:

Saga, (35,000); mission home, chapel, kindergarten building.
 Ogi, (10,000); kindergarten building.
 Kurume, (40,000); chapel.
 Omuta, (40,000); No property.
 Kumamoto, (70,000); Mission home, chapel, large boys' school, *beginnings* of a Seminary.
 Hakata, (80,000); Mission home, chapel, kindergarten building, another home provided for.
 Hiida, (10,000); small property for chapel.
 Moji, (40,000); No property
 Shimonoseki, (40,000); No property
 Osaka, (1,700,000); No property
 Nagoya, (500,000); No property
 Toyohashi, (?); No property
 Tokyo, (2,500,000); No property*

*The mission in Tokyo conducts a thriving boys' dormitory in rented property. The work was begun by the Council Board and still continues with encouraging results.

The cost of the property here listed was approximately \$175,000. Its market value to-day is not less than \$225,000. The number of Lutherans in all these stations is 700 or 800.

The name of the United Synod, South, was linked with the Japan work before the Merger, in a peculiar way, because this mission was the only foreign child of the Southern Synods, because they had been giving loyal support for the past ten years, and because almost the whole physical equipment in Japan is found in the stations of the former United Synod. One reason for the popularity of the Merger idea in the South has been the feeling that now a stronger arm certainly will be stretched across the ocean to claim Japan for Christ. Not that the Southern Church itself has dreamed of doing less, but that others can and will do more.

AT WORK.

When the new missionary arrives in Japan his great problem is how to express himself. He who would win Japan for Christ must seek first a speaking acquaintance with the native tongue. Work in English can be effective only to a very limited degree.

After two years of concentration on the language, the missionary begins to assume some responsibility for a "preaching place" or other form of work. This means that he begins to work with a Japanese pastor or evangelist and occasionally delivers a wee bit of a sermonette. From this time forward he makes rapid progress and at the end of his fourth year regains a large measure of the self respect which he lost in his missionary childhood. He now feels like a real man, since he is able to look the native in the eye and say a few things in the native's own tongue.

PROBLEMS.

But this new Missionary no sooner discovers himself than he discovers something else. He cannot stifle the cry of his soul to get out among the people and preach, teach, preach. Yet he is already aware that his work cannot be effective and enduring unless there go with him and work with him one or more good Japanese evangelists. Mission work in Japan demands the presence of the native co-workers, if there is to be real success. But where are these co-workers to come from? This was and is *the* problem for our missionaries in Japan. In years past satisfactory candidates for the ministry have been few, because Lutherans have never been able to push the Japan work in such a way as to attract the loyalty of many strong young Japanese.

The missionaries of the United Synod reached the crisis in 1906, after 14 years of bitter struggle, and made an appeal that touched the heart of the Southern Church. Then a forward step was taken that gave the Lutherans of Japan the only real hope they ever had. An excellent boys' school was founded and the *beginnings* of a Seminary. The tonic effects of the new enterprise on the whole Mission and the Japanese co-workers cannot be over-estimated. A new lease of life was given the Lutheran Church in Japan. The General Council Board, just entering Japan, joined the Southern Board in financial assistance, and both the Council and the United Danish Church co-operated in supplying the necessary foreign teaching force for the new school.

The Boys' school is always overflowing with nearly 600 in attendance. But the Seminary has only 12 students at present. This is far better than ever before, but the great problem is not yet solved. There should be 8 or 10 Japanese workers to every missionary. As it is, we have scarcely one. What is the matter? From the side of the Mission and the Home Church the matter is that

we have only the *beginnings* of a Seminary. There is no hope for a Japanese Lutheran ministry until the Seminary is established on a firm foundation. The present plant represents an investment of only \$3,000.

The man who will give \$100,000 to build and equip a Lutheran Theological Seminary in Japan will do a most blessed work.

The United Mission in Japan, composed of all the missionaries of the former General Council, United Danish Church, and United Synod, met in March, 1919, at Hakata, and there formulated a Comprehensive Policy outlining what should be the Mission's development during the next ten years.

The plan calls for an increase of 23 missionary families and 26 single ladies; it appeals for the building and proper equipment of a good Seminary, and a Girls' School.

Thirty-two churches and chapels of first, second and third grade are asked for.

Seven homes for missionaries are requested at once, and thirteen others as the force increases to the limits above mentioned.

Completion and expansion of the Boys' School, ten kindergartens, one Primary School, a Students' Dormitory at Tokyo, and a Colony of Mercy, close the list. This is a ten year program that will challenge the faith of the Church. Approximately half this program is provided for in the five year estimates on another page.

These are not the figures of men gone mad, but the sober conclusions of conservative Lutheran missionaries, surrounded on one side by those who are doing ever larger things for Japan and on the other by the gathering forces of heathenism and the necessity to strike a more telling blow. The time to begin the ten year program is now.

A commission from one of the great Boards in this country that visited their many fields in the East sometime ago, came home and printed these words:

"If our Mission in Japan were a stationary or declining one then it might be well just to let it die out, but so far from this being the case, there is no field in all the world whose needs and opportunities alike are more compelling."

The Board of Foreign Missions of the United Lutheran Church invites to serious thought and speedy action all those who believe that the Far East should have a place in the Kingdom of God.

CHARLES L. BROWN.



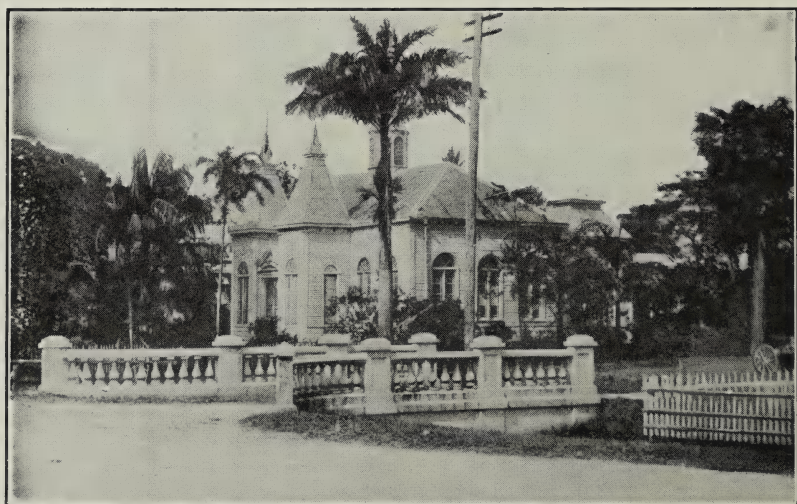
NEW AMSTERDAM AND BUENOS AIRES ARE 3,000 MILES APART



CONGREGATION AT ITUNI, BRITISH GUIANA



GROUP OF INDIAN MEN AT ITUNI, BRITISH GUIANA



EBENEZER CHURCH, NEW AMSTERDAM

SOUTH AMERICA

THIS is "the neglected continent" or "the continent that had a bad start". But it is not too late to come to its rescue. The United Lutheran Church has two stations in widely separated parts of the country, one in British Guiana and the other in Buenos Ayres, Argentina. It is our business to fill in the intervening space with scores of other stations.

The new commercial interest that is awakening in the United States toward South America is not surprising when we stop to consider the vast possibilities in the Southern Continent for the development and accumulation of wealth. The stories of travellers about the vast expanse of grazing land, the numerous herds of cattle and flocks of sheep, the mining possibilities, and general commercial outlook, compel the attention of every thinking person. Take this sentence as a sample: "All day and all night one travels on a fast train from Mendoza to Buenos Ayres over an almost absolutely flat plain, except for one low range of mountains near the Western side. For a hundred and seventy-five miles the railway runs without a turn or twist in the track, and then only one curve for another hundred miles, and all this journey is across a wheat field, either already cultivated or waiting for the plough. And what one sees here is only a fraction of the two hundred and forty millions of acres of Argentina wheat lands which, together with her pastures, constitute the wealth of the republic."

But Argentina is only one of the fourteen countries South of us. All of these taken together have 200,000 square miles more than the whole of North America. Brazil alone is larger than the United States excepting Alaska.

The people of this Southland are 80,000,000 strong, and are usually divided as follows:

Whites	18,000,000
Indians	17,000,000
Negroes	6,000,000
Mixed White and Indian	30,000,000
Mixed White and Negro	8,000,000
Mixed Negro and Indian	700,000
East Indian, Japanese and Chinese	300,000
	<hr/>
	80,000,000

There are some who have doubted the wisdom of mission work in South America, because the country is supposed to be occupied by the Roman Catholic Church. But what are the facts? No country is more heathen. The density of ignorance and the depth of

immorality are startling to any man who thinks. Here is the diagnosis of conditions as presented by Dr. Robert E. Speer:

"(1.) The moral condition of South America warrants and demands the presence of the force of evangelical religion in a country where from one-fourth to one-half of the births are illegitimate and where male chastity is unknown. (2.) The Protestant missionary enterprise with its stimulus to education and its appeal to the rational nature of man is required by the intellectual needs of South America. (3.) Protestant missions are justified in order to give the Bible to South America. (4.) Protestant missions are justified by the character of the Roman Catholic priesthood. (5.) The Roman Church has not given the people Christianity. It offers them a dead man, and not a living Savior. (6.) The Catholic Church has steadily lost ground; the priests are reviled and derided; religion is abandoned by men to priests and women. (7.) Protestant missions may inspire and compel self-cleansing in the South American Catholic Church. (8.) Only the Protestant religion, free from superstition, reformed, Scriptural, apostolic, can meet the needs of South America."

If there is any part of the Protestant Church that has a call to South America it is the Lutheran Church; for all through that Southland are more descendants of the Lutheran faith than any other Church. "In fact, there is not a State or island of this vast domain where our people are not found as sheep without a shepherd." In some cases the home church has followed its members, so that here and there are well established Lutheran churches. The Missouri Synod has eighty-three congregations among the Germans in Brazil and Argentina. But these established Lutheran congregations are doing little toward the evangelization of the natives.

It would seem that our duty is clear enough. First, there is the large native population to be reached with the Gospel; then if some of the immigrated Germans and Scandinavians could be awakened to see their own spiritual needs and their missionary obligations toward those around them, their wealth and cooperation would count much, for the Christianization of the Continent.

BRITISH GUIANA

British Guiana is on the north coast of South America and is ruled by a Governor appointed by the British Crown. The area of the country is 90,000 square miles and the population about 300,000. The aborigines were Carib, Narow, Wapisana and Arowak Indian tribes, of whom some 13,000 still remain.

For the purpose of cheap labor African slaves were imported by the Europeans who settled in Guiana. They were freed in 1834. Their descendants number to-day 145,000. Large numbers of East Indians also came into the country, whose descendants to-day are estimated at 125,000.

LUTHERANS

In 1734 the Dutch Lutherans founded a Church at New Amsterdam. The congregation was self supporting from the start, but maintained ecclesiastical connection with the State Church of Holland. From 1846 to 1872 the Lutherans seem to have lost control and the Wesleyan Missionary Society administered the work. From 1875 the congregation came again under the leadership of a Lutheran pastor, the Rev. J. R. Mittelholtzer. He served the congregation for 38 years.

In 1889 the Church vestry made application to the East Pennsylvania Synod for admission to that body. The request was granted in 1890 and the name of the pastor, Rev. J. R. Mittelholtzer was entered on the clerical list of the Synod. Pastor Mittelholtzer died August 22, 1913. Of him it is written: "Zealous to extend the blessings of the Gospel among the aborigines, he planted five missions among them. To these and to the mother Church, Ebenezer, he gave his undivided attention."

In 1915, the work at New Amsterdam and along the Berbice River was committed to the Board of Foreign Missions of the General Synod. The New Amsterdam charge consists of the Ebenezer, St. Paul's and Mt. Hermon churches, and the out-stations of Mt. Carmel and Bethesda. The total membership is 364. The membership of the congregations is composed of descendants of "those who in early times came to the colony and are the result of the combining of the various races. In New Amsterdam they are almost entirely colored and black, and in the other churches and out-stations they are colored and aborigines."

An interesting feature of the Guiana work is that thus far it has been largely self-supporting. The church at New Amsterdam was endowed many years ago. "The funds amount to \$20,000 and are administered by the Colonial Government in trust for the congregation. Besides this there is an old plantation of 200 acres, which in former times was a source of income; two lots of considerable value of 100 acres; a three acre lot in New Amsterdam near our church building; in addition, the out-stations are equipped with modest buildings for school and church purposes."

But the income from the property thus described hardly suffices to care for the work as developed to date. In addition the Board must make an annual grant of \$1,200. Further expansion will have to be provided for by funds from America. The Board's grant is expended as follows:

Toward missionary's salary	\$300.00
New Amsterdam School	200.00
St. Lust School	200.00
Ituni School	200.00
East Indian Catechist	300.00

The elementary school work for the children is most interesting and fruitful. Missionary White says that the children have remarkable memories and fine voices. They can answer to any examination in the Catechism and can sing our Sunday school songs in a wonderful way.

The first missionaries to British Guiana sent by the General Synod Board were the Rev. and Mrs. Ralph J. White. They reached New Amsterdam January 20, 1916. After nearly three years of faithful and efficient service they returned to the United States in 1918 for a brief furlough. They left New York the second time for South America on May 28, and arrived at New Amsterdam June 16, 1919.

The immediate plans of the Board contemplate the sending of a second missionary at an early date. The Rev. Meade Augustus Rugh has been called to the work and it is expected that he will be able to sail in December, 1919.

Thus it is evident that the United Board of Foreign Missions has a good start in British Guiana. But it is only a *start*. What shall be done with the tens of thousands of East Indians, African descendants, Chinese, Portugese and aborigines? The Board can do only what the Church makes possible.

ARGENTINA.

The Republic of Argentina is half the size of the United States, occupies all the lower end of South America, and in some respects is the most prosperous and progressive of all the Southern Republics. Here we find the Mesopotamia of the Western world, an area larger than all England covered entirely with rich grasses capable of sustaining unlimited flocks and herds. Its great city, is Buenos Ayres, with a population of nearly 2,000,000. This means that the world has only seven cities larger than Buenos Ayres. It is the largest Spanish speaking city in all the world, and the largest city but one of the Latin races.

The beginnings of our Lutheran work in Buenos Ayres must be traced back to year 1908, when the Home Mission Board supported by the Woman's Society of the General Synod, sent the Rev S. D. Daugherty, D.D. to Argentina to investigate conditions there. Concerning their experiences, Mrs. Daugherty writes:

"Finding opportunity for work among the Scandinavians of Buenos Ayres, a congregation of about one hundred members was gathered, which later was cared for by Rev. J. R. Enger, who was sent out by the Home Board. An English-Spanish Sunday school of more than one hundred members in Buenos Ayres, an English-speaking mission with Sunday and day schools in the suburb of Caseros, and Spanish work in the suburb of Santos Lugares, were caried on by Dr. Daugherty. Work was also begun in the City of Rosario.

"In 1912 the work was discontinued. History has but repeated itself in this enterprise, as in many another pioneer undertaking.

A vision of the needs and Lutheran responsibility in South America was given to two servants of God—the now sainted Kate Boggs Shaffer and our pioneer missionary on the field. The great Protestant Church of North America, including our own Lutheran bodies, are but now catching that vision.”

In this great city to-day lives one lone missionary of the United Lutheran Church.

Previous to the organization of the United Lutheran Church in 1918, there had been in existence for two years the Pan-Lutheran Missionary Society for Latin America. The existence of this Society was due to the earnest desire on the part of certain Lutheran brethren that the Lutheran Church of America should organize an aggressive missionary propaganda in the Southern Continent. In 1916, a provisional Board was created and funds were solicited to push the work. The Declaration of Principles adopted by this Voluntary Society clearly specify that the Board thus created was to hold and conduct the work, “until at least three of our now so-called General Bodies shall federate to take charge of the same.”

The entrance of America into the World War greatly handicapped the Pan-Lutheran Society in the execution of its plan, so that when the work was transferred to the United Board subsequent to the Merger only one missionary had gone forth to represent the Society.

The missionary referred to is the Rev. Efraim Ceder, who sailed from New York on January 7, 1917. Mr. Ceder is still in Buenos Ayres, and is holding fast heroically until the United Board can arrange for reinforcements. At present Mr. Ceder is assisted by Rev. Mr. Hallberg, who has been in South America many years, and speaks Spanish fluently. He was formerly connected with the English Sailors' Home at Rosario, north of Buenos Ayres.

The Board has called the Rev. Dr. E. H. Mueller to proceed to Buenos Ayres at once as our third missionary. Dr. and Mrs. Mueller are due to leave New York in December, 1919.

Missionary Ceder had not been long on the field before he was able to organize a congregation of one hundred Swedes. To these he administered faithfully during the trying days of the war. His great desire has been to organize into working congregations these brethren of the same household of faith, and to interest them in the work of evangelizing the Spanish speaking peoples. Mr. Ceder has arranged that the care of the Swedish congregation be transferred to a Swedish pastor likely to be sent from Europe, so that he may give his entire time to work in Spanish.

A Mission Hall has been rented in the suburb Villa del Parque until more satisfactory equipment can be arranged. Thus it is only too apparent that as yet the United Lutheran Church has a very small work in Argentina. Our missionary has no equipment whatever, not even the necessary literature for the work of his Sunday schools. As a temporary measure, the Board is sending \$200 per month to

defray all expenses apart from Missionary Ceder's salary. The Board can pursue no other course until the friends of South America come to the Board's assistance. The Buenos Ayres field was transferred to the Board after the Finance Committee of the United Church had fixed the Budget for Foreign Missions. It is hoped that many liberal contributions in excess of the budget approved by the Finance Committee will enable the Board to go forward in its South American field.

The deliberations of the Panama Congress and thorough investigations of South American conditions have led to emphasis on certain principles that should govern mission work among these Latin Republics.

First, there must be the training of a native ministry. Anglo Saxon missionaries cannot do the work that should be done.

Second, there must be buildings that attract, not repel, the beauty-loving South American. Worship in a rented hall on some back street greatly handicaps the work.

Third, not only Christian preaching but also Christian service is demanded. The average South American is not interested in what he would call a new Sect. He looks for an application of the sermon. He says "Teach us a religion that exalts life and service and we will accept it."

CHARLES L. BROWN.

A Financial Statement of the Board of Foreign Missions

BY THE TREASURER, L. B. WOLF

THE Board of Foreign Missions, as constituted at the Convention of the United Lutheran Church, met for its first time, December 12, 1918. The treasurers of the various Boards continued their work until instructed by the Board to hand over the accounts on January 1, 1919.

The Missions under the new Board had submitted budgets, which, in due course, were sanctioned. The following is a statement, of the budget estimates for the various fields, for the year beginning January 1, 1919, and ending December 31, 1919.

Budget for 1919

INDIA

THE GUNTUR MISSION:

Salaries, Foreign Missionaries	\$15,500.00	
Traveling to and from field	9,000.00	
Budget, ordinary expenses	50,000.00	
New missionaries under appointment	39,900.00	
To make good loss by exchange	8,000.00	
	<hr/>	\$137,400

THE RAJAHMUNDY MISSION:

Salaries, Foreign Missionaries	\$17,350.00	
General Budget for all Purposes	45,200.00	
Support of Breklum Mission	12,000.00	
To make good loss by exchange	6,800.00	
Sundry and Miscellaneous	20,000.00	
Traveling to and from field	7,300.00	
	<hr/>	\$118,650

JAPAN

GENERAL COUNCIL FIELD:

Salaries of Missionaries	\$10,300.00	
General Budget	7,100.00	
Unforeseen expenses	2,000.00	
Traveling to and from field	2,000.00	
	<hr/>	\$ 21,400

UNITED SYNOD IN THE SOUTH:

Salaries of Missionaries	\$11,500.00	
General Budget	14,100.00	
Unforeseen expenses	2,000.00	
Traveling to and from the field	3,000.00	
	<hr/>	\$ 30,600

AFRICA

Salaries of Missionaries	\$10,500.00	
Traveling to and from field	5,000.00	
General Budget	12,500.00	
Missionaries under appointment	2,000.00	
	<hr/>	\$ 30,000

SOUTH AMERICA

BRITISH GUIANA: (Estimated, in absence of budget)

Missionaries salaries	\$ 3,500.00	
Budget	2,000.00	
Traveling to and from field	1,500.00	
Continuation School	1,000.00	
	<hr/>	\$ 8,000

ARGENTINA: (Estimated, in absence of budget)

Budget	\$ 3,000.00	
Salaries	5,000.00	
Unforeseen expenses	3,000.00	
	<hr/>	\$ 11,000

HOME BASE EXPENSES

Secretarial Salaries	\$ 9,000.00	
Traveling expenses of secretarial staff	2,800.00	
Clerk Hire	2,900.00	
Phone and Telegrams	300.00	
Office Supplies	1,000.00	
Literature	5,000.00	
Rent	1,000.00	
Board Meetings	1,500.00	
	<hr/>	\$ 23,500

SUMMARY

India	\$256,050.00	
Japan	52,000.00	
Africa	30,000.00	
South America	19,000.00	
Home Base Expenses	23,500.00	
	<hr/>	

Grand Total\$369,950.00

ESTIMATE FOR EXPANSION IN NEXT FIVE YEARS.

A careful review of our fields, during the last five years, have led to the following plan for expansion of the work. To one unacquainted with the rapid growth of our missions, the following figures may seem visionary. To those on the inside, and to our missionaries, especially, the estimates of men and money are conservative. Fuller details would not result in cutting them down, but rather in enhancing them. The total asked for expansion is \$1,694,250.00, which is modest when our vast opportunities and past successes are remembered.

In India, with its growing church, its ingathering from the great middle classes, and its needs for closer supervision, \$899,500.00, (or less than \$200,000 a year for expansion) is the least possible figure that can be named. The Church ought to face its responsibility and rejoice that the rapid ingathering in India has made such expansion imperative.

When our Japan missionaries speak, it is with one voice to tell us how undermanned and underequipped is our Mission in this Empire. The work calls for \$462,150.00, as a minimum advance for the next five years. We have not done business in a wise way. We have asked men too often to make bricks without straw. The time is come when we must put an end to this narrow policy.

No appeal is stronger than our call for advance in the sister Republic of Liberia. Our missionaries are insistent that we go forward in the expansion of our work. We cannot expect rapid growth, but we can become, through wise strategy now, the great evangelizing force in this little Republic. The struggles of our past missionaries, the sacrifices they have made, we are quite sure will not be unheeded by the members of our Church. \$88,000.00, the sum named, is, we know, insignificant.

Our new fields call, in the nature of the case, for advance. We have occupied the British Guiana field about three years. We have just started in the great Republic of Argentina. As we said of Japan, so we must say of South America, we are not giving straw to our missionaries. We must equip them. The \$175,000.00 called for during the next five years must be mainly for equipment and new missionaries. South America, not only in these two fields, but in other parts, presents a most challenging field for North American Lutheranism. We have opportunities in Brazil, in Chili, and in other Republics in this great South-land continent—opportunities that no other Church can have. Shall we meet them?

HARVEST FIELDS ABROAD

INDIA

GUNTUR FIELD

Missionaries:

25 married men (5 each year) average service 2½ years	@ \$ 1,500..\$	93,750.00
15 single missionaries (women) average service 2½ years	@ 600..	22,500.00
65 persons traveling expenses to field	@ 400..	26,000.00
65 outfit allowances	@ 100..	6,500.00

Buildings:

8 New Stations Bungalows (double)	@ \$10,000..\$	80,000.00
8 Station Churches	@ 5,000..	40,000.00
4 New Station School Houses for Boys ..	@ 3,000..	12,000.00
4 New Station School Houses for Girls ..	@ 3,000..	12,000.00
20 New Prayer Houses in 8 Taluks	@ 500..	80,000.00
400 New School Houses in Villages 50 to a Taluk	@ 100..	40,000.00
Motor Cars for Mission Touring		6,000.00
School for the Blind		5,000.00
10 Hill Bungalows	@ 4,000..	40,000.00
1 Dispensary in each of 7 Taluks	@ 4,000..	28,000.00
Increase in General Budget	@ 8,000..	40,000.00
Land Purchase		20,000.00
		<hr/>
		\$ 551,750.00

RAJAHMUNDRY FIELD

Missionaries:

15 married men, average service 2½ yrs. @	\$ 1,500..\$	56,250.00
10 single women, average service 2½ yrs. @	600..	15,000.00
45 persons traveling expenses to field	@ 400..	18,000.00
Outfit Allowances	@ 100..	4,500.00

Buildings:

5 New Station Bungalows (double)	@ \$ 8,000..\$	40,000.00
5 New Station Churches	@ 5,000..	25,000.00
New Church at Rajahmundry		20,000.00
Hospital Chapel		2,000.00
New Church at Dowlaishwaram		8,000.00
Boarding Schools at Stations		10,000.00
Boys' Boarding School, Bhimawaram		8,000.00
Hostel Boarding School, Bhimawaram		3,000.00
Girls' Boarding School, Samulkot		10,000.00

Training School for Masters, Rajahmundry	5,000.00
Bible Women's Training School, Rajahmundry	15,000.00
Theological Seminary, Rajahmundry	7,500.00
Christian Home for Women, Rajahmundry	7,000.00
Reading and Lecture Hall, Rajahmundry	5,000.00
Printing Office and Book Bindery	3,000.00
2 Dispensaries at Rajahmundry and Dowlaishwaram ..	6,000.00
40 Prayer Houses of Worship in District @ \$ 500..	20,000.00
100 Village School Houses@ 100..	10,000.00
Automobiles for Mission work	6,000.00
Extension of Women's Work	10,000.00
Land and Church in Rangoon	10,000.00
Increase on Budget in Five Years	24,000.00
	<hr/>
	\$ 347,750.00

JAPAN.

Missionaries:

13 Missionaries with their wives, average service 2½ years@ \$ 1,500..\$	48,750.00
16 Single Missionaries, average service 2½ years @ 700..	28,000.00
Travelling to field, 42 persons@ 350..	14,700.00
Outfit Allowance, 42 persons@ 100..	4,200.00

Buildings:

6 Missionaries' Homes, including land	55,500.00
Tokyo Site and Buildings	25,000.00
Nagoya Site and Buildings	15,000.00
Toyohashi Site and Buildings	15,000.00
Increase in Budget@ 10,000..	50,000.00
School Chapel	22,000.00
School Dormitory	20,000.00
Other School Buildings	10,000.00
Kindergarten plants (3)	15,000.00
Purchase of Land	14,000.00
First Building for Theological School	25,000.00
Girls' School Building	100,000.00
	<hr/>
	\$ 462,150.00

AFRICA

Missionaries:

10 Married Missionaries, average service 2½ years		
	@ \$ 1,200..\$	30,000.00
5 Single Missionaries (women), average service 2½ years	@ 600..	7,500.00
Travelling to field, 25 persons	@ 350..	8,700.00
Outfit Allowance	@ 100..	2,500.00

Buildings:

5 New Stations	@ 4,000..	20,000.00
10 School Houses, 5 for Boys & 5 for Girls	@ 2,000..	20,000.00
		<hr/>
	\$	88,700.00

SOUTH AMERICAN FIELD

BRITISH GUIANA

Missionaries:

5 Married Missionaries (10 persons) average service 2½ years	@ \$ 1,500..\$	18,250.00
3 Single Missionaries (women) average service 2½ years	@ 600..	4,500.00
Travelling to field (13 persons)	@ 300..	3,900.00
Outfit Allowance (13 persons)	@ 100..	1,300.00

Buildings:

3 Houses for Dwellings	@ 4,000..	12,000.00
3 School Buildings	@ 1,000..	3,000.00
3 Churches	@ 2,000..	6,000.00
Continuation School Building		10,000.00
Increase in Budget	@ 2,000..	10,000.00
		<hr/>
	\$	68,900.00

ARGENTINA

Missionaries:

10 Married Missionaries (20 persons) average service 2½ years	@ \$ 2,000..\$	50,000.00
5 Single Missionaries, (women), average service 2½ years	@ 1,000..	12,500.00
Travelling Expenses (25 persons)	@ 500..	12,500.00
Budget	@ 10,000..	50,000.00

Buildings:

School and Church Buildings		50,000.00
		<hr/>
	\$	175,000.00

Expansion Summary

INDIA

Guntur Field	\$ 551,750.00
Rajahmundry Field	347,750.00

JAPAN

Japan Mission	462,150.00
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AFRICA

Africa Field (Muhlenberg Mission)	88,700.00
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SOUTH AMERICA

British Guiana Field	68,900.00
Argentina Field	175,000.00

GRAND TOTAL	\$1,694,250.00
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LIST OF MISSIONARIES

I. INDIA.

(The figures in parenthesis indicate date of arrival and end of service.)

1. THE GUNTUR MISSION

FIRST PERIOD. 1842-1849.

From the Foundation to Union with the Rajahmundry Mission.

1. Rev. Christian Frederick Heyer, M.D. (1842-1846; 1848-1855).
2. Rev. Walter Gunn (1844. Died in India, 1851).
3. Rev. George J. Martz (1849-1852).

SECOND PERIOD. 1850-1869.

From Union with the Rajahmundry Mission to Separation from the Rajahmundry Mission.

4. Rev. Charles W. Groenning (1850-1858; 1860-1865).
5. Rev. William J. Cutter (1852-1856).
6. Rev. William E. Snyder (1852-1856; 1858—Died in India 1859).
7. Rev. Urias Unangst, D.D. (1858-1896. Died in U. S. A. 1903).

THIRD PERIOD. 1870-1918.

From Separation from the Rajahmundry Mission to Union with the Rajahmundry Mission.

ORDAINED MISSIONARIES.

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|---|---------------------------------|
| 8. John H. Harpster, D.D., (1872-1901). | 21. Allen O. Becker (1898-1915) |
| 9. L. L. Uhl, D.D. (1873—Still serving). | 22. E. H. Mueller (1899-1919) |
| 10. A. D. Rowe (1874—Died in India, 1882). | 23. Edwin C. Harris (1899-1909) |
| 11. Charles Schnure (1881-1885). | 24. Isaac Cannaday (1902) |
| 12. Luther B. Wolf, D.D. (1883-1907). | 25. J. Roy Strock (1908) |
| 13. W. P. Schwartz (1885-1887). | 26. M. Edwin Thomas (1908) |
| 14. John Nichols (1886—Died in India, 1886). | 27. Roy M. Dunkelberger (1909) |
| 15. John Aberly, D.D. (1890) | 28. Henry R. Spangler (1910) |
| 16. J. G. W. Albrecht, Ph.D. (1892-1919) | 29. John Finefrock (1911) |
| 17. Noah E. Yeiser (1892-1898). | 30. George R. Haaf (1912) |
| 18. Samuel C. Kinsinger (1894—Died in India, 1900). | 31. Harry E. Dickey (1914) |
| 19. Sylvester C. Burger (1898) | 32. Carl Kemner (1915-1916) |
| 20. Victor McCauley, D.D. (1898) | 33. George Rupley (1915) |
| | 34. John Graefe (1915) |
| | 35. Alfred Pfitsch, M.D. (1918) |
| | 36. Harry Goedeke (1919) |

WOMEN MISSIONARIES

- | | |
|---|---|
| 1. Kate Boggs (1881-1882) | 13. Mary E. Lowe, (1903-Died in U. S. A., 1918) |
| 2. Anna S. Kugler, M.D. (1883) | 14. Elsie Reed Mitchell, M.D. (1903-1917) |
| 3. Fanine M. Dryden (1883-1894) | 15. J. H. Wunderlich (1907-1919) |
| 4. Susan R. Kistler (1888-1895) | 16. Florence May Welty (1912) |
| 5. Amy L. Sadtler (1890-Married, Dr. G. Albrecht, 1896) | 17. Louisa A. Miller (1913) |
| 6. Katharine Fahs (1894) | 18. Olga Brauer (1913-1915) |
| 7. Jessie Brewer (1894) | 19. Tille E. Nelson (1914) |
| 8. Mary Baer, M.D. (1895) | 20. Eleanor B. Wolf, M.D. (1914) |
| 9. Anna E. Sanford (1895) | 21. Rebekah Hoffman (1914) |
| 10. Mary Knauss (1895-1918) | 22. Florence M. McConnel (1914-1915) |
| 11. Ellen Barbara Schuff (1900) | 23. Helen Brenneman (1915) |
| 12. Jeanne L. Rolier (1903-1912) | |

2. THE RAJAHMUNDY MISSION

FIRST PERIOD. 1844-1850.

Under the North German Missionary Society

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|------------------------------------|---------------------------------|
| 1. Rev. Louis P. M. Valett. | 3. Rev. Ferdinand August Heise. |
| 2. Rev. Charles William Groenning. | |

SECOND PERIOD. 1850-1869.

Under the Foreign Missionary Society of the General Synod

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|---|--|
| Rev. Louis P. M. Valett (1850) | 6. Rev. William E. Snyder (1855-Died in India, 1856) |
| Rev. Ferdinand August Heise (1850-1862) | 7. Rev. Adam Long (1857-Died in India, 1866) |
| 4. Rev. W. J. Cutter (1852-1855) | Rev. Charles William Groenning (1862-1865) |
| 5. Rev. Christian Frederick Heyer, M.D. (1855-1857) | |

THIRD PERIOD. 1869-1918.

Under the General Council

ORDAINED MISSIONARIES

- | | |
|---|---|
| C. F. Heyer (1869-1870; died in Philadelphia, 1873) | 22. E. H. Mueller (1896-1899) |
| 8. C. F. J. Becker (1870-Died in India, 1870) | 23. P. Holler (1897-1901) |
| 9. Hans Christian Schmidt, 'D.D. (1870-1908, Died in India, 1911) | 24. G. B. Matthews (1900-1901) |
| 10. Iver K. Poulsen (1871-1888) | 25. Ernst Neudoerffer (1900) |
| 11. A. B. Carlson (1879-Died in India, 1882) | 26. John H. Harpster, D.D., (1902-Died on furlough, U. S. A., 1911) |
| 12. H. G. B. Artman (1880-Died in India, 1884) | 27. A. S. Fichthorn, D.D. (1902-1904) |
| 13. F. S. Dietrich (1883-Died in India, 1889) | 28. Fred W. Wackernagel (1902-1907) |
| 14. F. J. McCready (1884-1899) | 29. Edward H. Trafford (1903-1908) |
| 15. William Groenning (1885-Died in India, 1889) | 30. Karl L. Wolters (1904) |
| 16. E. Pohl (1889-1892; 1893-1897) | 31. Oscar L. Larson (1906) |
| 17. E. Edman (1890-1896; 1901-1903) | 32. O. O. Eckhardt (1906-1916) |
| 18. C. F. Kuder, D.D. (1891-1900; 1908-1916) | 33. T. R. Beussel (1910-1911) |
| 19. Paul Baehnish (1893-1896) | 34. Oscar V. Werner (1911) |
| 20. Rudolph Arps (1893-1915) | 35. Fred W. Schaefer (1911-1913) |
| 21. H. E. Isaacson, D.D., (1893-Died in India, 1914) | 36. August F. A. Neudoerffer (1912) |
| | 37. Thure A. Holmer (1912) |
| | 38. I. F. Witting (1912-1913) |
| | 39. Hiram H. Sipes, Jr. (1913-Studying Theology in Philadelphia) |
| | 40. Fred L. Coleman (1914) |
| | 41. Edwin A. Olson (1915) |
| | 42. Christian P. Tranberg (1915) |
| | 43. W. F. Adolphsen (1919) |

WOMEN MISSIONARIES

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|---|--|
| 1. Agnes I. Schade (1890) | 9. Julia Van der Veer, M.D. (1905-Married E. Neudoerffer, 1907, died in India) |
| 2. Kate L. Sadtler (1890-1902) | |
| 3. Charlotte Swenson (1895-Died in India, 1908) | 10. Amy B. Rohrer, M.D. (1908-Married A. F. A. Neudoerffer in 1914) |
| 4. Lydia Woerner, M.D. (1899-1912) | 11. Betty A. Nilsson, M.D. (1908) |
| 5. Martha Stremper (1900-1902) | 12. Sigrid Esberhn (1908) |
| 6. Emilie L. Weiskotten (1900) | 13. Margaret C. Haupt (1911-Married O. V. Werner, 1912) |
| 7. Hedwig Wahlberg (1902-1908) | |
| 8. Susan E. Monroe (1902) | |

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|--|-----------------------------------|
| 14. Agatha Tatge (1911-1914; 1916 | 18. Agnes Christenson (1915 |
| 15. Mary S. Borthwick (1912 | 19. Christina Eriksson (1915 |
| 16. Anna E. Rohrer (1915-Married E. Neudoerffer, 1917) | 20. Charlotte B. Hollerbach (1915 |
| 17. Virginia M. Boyer (1915 | 21. Hilma Levine (1915 |
| | 22. Eleanor A. Lange (1919 |

II. LIBERIA, AFRICA

MUHLENBERG MISSION.

ORDAINED MISSIONARIES

- | | |
|---|---|
| 1. Morris Officer (1860-1861) | 14. Jacob Hiram Straw (1902-Died in Africa, 1913) |
| 2. H. Heigard (1860-1864) | 15. Wm. R. Miller (1903-Died in Africa, 1906) |
| 3. J. Kistler (1863-1867) | 16. G. G. Parker (1906-1907) |
| 4. J. M. Rice (1864-1865) | 17. John K. Reed (1907-1909) |
| 5. S. P. Carnell (1869-Died in Africa, 1870) | 18. Charles H. Brosius (1907 |
| 6. J. S. Breuninger (1873-1874) | 19. Jens Christian Pedersen (1907-1916) |
| 7. David A. Day, D.D. (Died returning to U. S. A. Dec., 1897) | 20. Ephrem E. Neibel (1908-Died in Africa, 1912) |
| 8. B. B. Collins (1875-1876) | 21. Frank M. Traub (1911 |
| 9. E. M. Hubler (1888-Died in Africa, 1889) | 22. J. Daniel Curran (1911 |
| 10. George P. Goll (1888-1897) | 23. Grover C. Leonard (1913 |
| 11. August Pohlman, M.D. (1896-1902) | 24. Eugene A. Ayers (1913-1917) |
| 12. Wm. M. Beck (1896-1913) | 25. Herman O. Rhode (1914-1916) |
| 13. J. D. Simon (1899-Died in Africa, 1901) | 26. Charles E. Buschman (1916 |
| | 27. Jens Larsen (1919 |

UNORDAINED MISSIONARIES

- | | |
|-----------------------------------|------------------------------|
| 1. Herman Vose (1877-1878) | 4. Lewis A. Wenrick (1916 |
| 2. A. J. Hesser, M.D. (1900-1901) | 5. C. H. Nielsen, M.D. (1919 |
| 3. Dennis D. Swaney (1914-1916) | |

WOMEN MISSIONARIES

- | | |
|---|---|
| 1. Frances Davis (1895-1898) | 10. Sister Gertrude S. Temps, (1912-Married Rev. H. Rhode, in 1914) |
| 2. Mary Van Leer (1898-1901) | 11. Gertrude Simpson (1912-1914. Married Rev. G. C. Leonard, in 1915) |
| 3. Sister Augusta Shaffer (1898-Married Rev. A. Pohlman, 1899) | 12. Jestia A. Moses (1914-Died returning to U. S., in 1915) |
| 4. Mrs. Anna E. Day (1898-1899) | 13. Sister Laura Gilliland (1915 |
| 5. Amelie A. Klein (1901-1909) | 14. Gertrude Rupp (1915 |
| 6. Ruth Garrett (1907-1909) | 15. Bertha Koenig (1916 |
| 7. Lulu Mott Goodman (1907-1911) | 16. Mabel Dysinger (1917 |
| 8. Mrs. E. E. Neibel (1912-1913) | 17. Sister Jennie Larmouth (1918 |
| 9. Louella Virginia Hesse (1909-Married Rev. C. H. Brosius, Died in Africa, 1913) | |

III. JAPAN

ORDAINED MISSIONARIES

- | | |
|---------------------------------------|------------------------------|
| 1. J. A. B. Scherer, D.D. (1892-1896) | 9. J. P. Nielsen (1909 |
| 2. R. B. Peery, D.D. (1892-1903) | 10. E. T. Horn (1911 |
| 3. Charles L. Brown, D.D. (1898-1916) | 11. C. W. Hepner (1912 |
| 4. J. M. T. Winther (1898 | 12. John K. Linn (1915 |
| 5. C. K. Lippard (1909 | 13. Michael M. Kipps (1916 |
| 6. A. J. Stirewalt (1905 | 14. S. O. Thorlaksson (1916 |
| 7. L. S. G. Miller (1907 | 15. D. G. M. Bach (1916 |
| 8. Frisby D. Smith (1908 | 16. Clarence E. Norman (1917 |

HARVEST FIELDS ABROAD

WOMEN MISSIONARIES

- | | |
|--------------------------|--------------------------|
| 1. Martha B. Akard (1913 | 3. Maude O. Powlas (1918 |
| 2. Mary Lou Bowers (1913 | 4. Annie P. Powlas (1919 |

IV. BRITISH GUIANA, SOUTH AMERICA

Rev. Ralph J. White (1916

Rev. Meade A. Rugh (1920

V. BUENOS AIRES, ARGENTINA

- | | |
|-------------------------------------|-----------------------------------|
| 1. Rev. S. D. Dougherty (1908-1912) | 3. Rev. Efraim Ceder (1917 |
| 2. Rev. J. R. Enger (1910-1911) | 4. Rev. E. H. Mueller, D.D. (1920 |

GEORGE DRACH.

ERROR.

The two bottom lines on page 53 should be at bottom of page 55.

The Board of Foreign Missions of the United Lutheran Church in America

601 Cathedral Street, Baltimore, Md.

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